

Concerning *John Allen*
PVBLIKE PRAYER
AND THE
FASTS OF THE
CHURCH.

Six Sermons, or Tractates.

By *Io. Br.* B. D.

Their severall Contents are set downe in the next page.

S. Aug. de Temp. Serm. 230.

*Adversus Daemonum nequitiam, quæ nobis DOMINVS
arma * ostendit, debemus utiq; retinere;
sc. Orationem & Iejunium.*

** Matth. 17. 21.*

This kinde goeth not out, but by Prayer and Fasting.



LONDON,
Printed by *Richard Badger*, and are to bee sold in
S. Dunstons Church-yard in Fleetstreet at the
Shop turning up to *Cliffords Lane*. 1626.

CONCERNING
PUBLIKER AYER
AND THE
FASTS OF THE
CHURCH.

Six Sermons, or Tracts.

By Jo. B. B. D.

Their several contents are set down in the next page.

Abstract of the Sermons, &c. 250.
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* This kind of book is not only useful, but also necessary.

805213



LONDON.
Printed by Richard Taylor, and sold by
S. Duffell, Church Lane, in the Strand, and
shop running up to Chiswell Lane, 1796.



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THESE SIX SERMONS
FOLLOWING.

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THE CONTENTS OF
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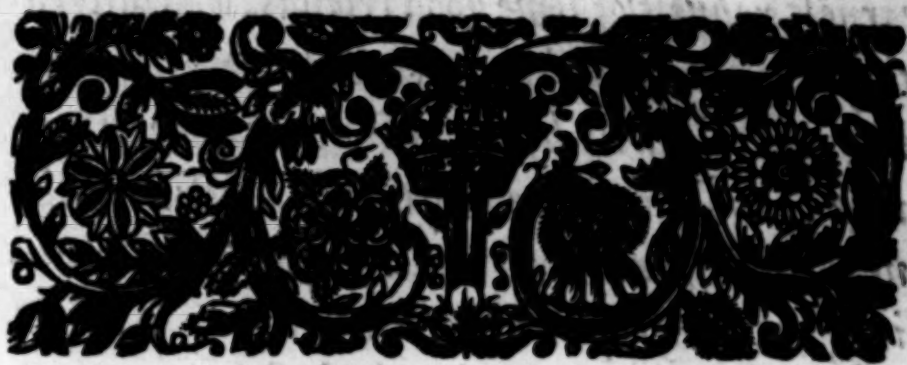
III. Of the Divine Ordinance, and
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chiefly in reference to the
Clergy.

V. Of the Grounds and Reasons
of setting apart for Fasting.

VI. Of the manner and quality
of Church Fasts.

To
A



TO THE RIGHT
HONORABLE, MY
SINGVLAR GOOD LORD
VVILLIAM,

Lord MAINARD, Baron of
EASTAINES, and one of His Majesties
Lords Lieutenants for the County of
E S S E X.

Right Honourable, and my very good Lord ;

I Could never have thought these
Sermons, or any thing else com-
ming from me, wortby the view
of so learned an Age. Neither
have I ever shunned ought more, then to come
in publike. Yet I know not how it now happen-
eth, that I am at this present drawen forth into
open view : urged, partly by the advice and

earnest request of some good friends, who judged these Sermons, when preached, necessary for these times; partly by the mistake of some, otherwise (I doubt not) well affected Christians, who neverthelesse not well understanding my meaning, have misreported both it and me. To satisfie both, I deemed this the best way: necessary also perhaps, besides other reasons, hereby to prevent the publishing of them by any other hand, since some Copies have gone abroad, not through any desire of mine, but by the request of those friends I could not gainsay. That I present them to your Lordship, is not without great good reason: you not onely having beene a chiefe Auditour at the preaching of some of them; but also, which I may never forget, nor can sufficiently recount, being my most noble, free, and bountifull Patron. Wherefore I could not, but here follow the example of our Blessed LORD and SAVIOUR, joyning the remembrance of Mary's Spikenard with the Gospell preached; that is, with these Sermons sent abroad into the World, the thankfull acknowledgment of your Honours bounty. For since in our bookes and writings wee honourably mention

tion those Worthyes in Learning, whose more
able studies have furthered or advanced ours;
wee should, by as good reason, inscribe our books
or writings to those Noble Personages, worthy
of all Honour, whose rightly imployed wealth
or power have (under G O D) supported, up-
held, or encouraged our otherwise disheartned
studies. Thence Gratitude hath made it a
custome with us, even anciently practised by
sundry Heathen, that where Honourable great-
nesse and goodnesse hath by any nourished the life
and sappe of Learning for the present, there by
a due retaliation Learning and Arts should
honor and eternize their memories to all future
Ages : that thus they, by whom we live now, may
by us or ours in an happy and blessed memoriall,
live for ever. I cannot promise your Honour
by this poore worke any such lasting monument :
nor am I one of those that can any way arrogate
that title to my selfe: My desire onely is, hereby
to acknowledge to the World, how much I am
your Lordships; that seeing I appeare in publike,
I may stirre up others, if any shall receive any
benefit by my poore labours, to praise and pray
G O D for your Noble Lordship : Whilst I
shall

shall alwayes pray and beseech His Heavenly
Majestie, to blesse your Honour, your Noble
Lady, Children, and Familie with all increase of
Heavenly loyes, and earthlie happinesse, Re-
maining whilst I live.

Your Lordships,

in all affectionate service

and duty, most bounden :

JOHN BROWNING.



THE FIRST
SERMON
CONCERNING
RELIGIOUS FEARE,
and REVERENCE, in
GOD'S HOUSE.

Eccles. 5. 1.
Take heede to thy foote, or keepe thy foote when thou
entrest into the House of GOD.

THE House of God is the House of Prayer,
Esay 56. 7. Hither we enter, that wee
may offer, not as at Ierusalem, in one
place; but every where calling upon
GOD in Spirit and truth; Iohn 4. 23.
For, from the rising of the Sonne, saith the Lord, even
unto the going downe of the same, my Name shall be
great among the Gentiles, and in every place Incense
shall

Verse 8.

1 Cor. 11. 29.

1 Cor. 11. 22.

M. Minucius
Felix in Osta-
vio p. 51.

Ezek. 33. 32.

shall be offered unto my name, and a pure offering: And what that is, there at the 8. verse is shewed by the contrary; If yee offer the blinde for sacrifice, is it not evill? If yee offer the lame for sacrifice, is it not evill? Yes doubtlesse, very evill, and the sacrifice of fooler; that, as Blinde, cannot see, not discerning the Lords Body; therefore no reverence in offering: that, as Lame, cannot bend, or bowe, despising the Church of God, and therefore no reverence in entring.

It is the saying of Minucius Felix to the Heathen: *De vestro numero carere exestuat, nullus ibi Christianus, nisi aut sua religionis reus, aut profugus.* I would we could say so too. No such matter: our prisons are full. And what's the reason? because our Churches are empty: Empty at those publique Prayers, when we should present with God for a blessing, both for our private and publique good: when by being ready to heare, and obey God, and his Church, wee may cause Him in His Church to be ready to heare us, and to give us his blessing out of Zion. Thus empty of offerers; Nay, empty of bearers (strange in this Eare-age:) either wee heare not at all, like the deafe Adder; or else wee heare not as we should heare. Wee have the Word of God in respect of persons; we pronounce This, or that, of such or such a man, (for the most part such as they should not be) Heare yee him: Or else, wee (that are your Prophets, as you call us) are as the Prophets of old; we are unto you as a very lovely song of one, that hath a pleasant voyce, and can play well on an Instrument; you heare our words, but you doe them not: your Entrance is, without reverence: your Hearing (for

(for the most part, unlesse you respect the person) without attention: your Prayers and Offerings without devotion: and your departure. (I am affraide to tell you) if you continue such, must needs be without grace, blessing, and benediction.

Let mee not (beloved) be your Enemy, for telling you the truth. I had intended to have brought you other matter, stronger meat, but (as the Apostle to the Hebr. 5. 12.) Yee that for the time ought to have beene Teachers, have need that one teach you againe, which are the first Principles: Yee, as Children, have need of milke: yee, as Children, must be taught to Heare, to Speake: as Children, yee must learne to Go, how to goe into the House of God.

And indeed this Chapter toucheth the vanities in divine service. And therefore, as they that will learne any thing, must first unlearne what is amisse: So, if we will serve God aright, wee must unlearne the errors and vanities in His service: and this with the first, the error of the Foot in entering: then next, the error of the Eare in bearing: last, the error of the Mouth, Heart, and Hand in praying and offering. And this, I suppose, will give you the order of this, and the next verse.

For the words themselves, without any great The Divi-
curiosity, you may observe these two parts in them. sion.

I. The Warning it selfe: *Custodi, &c.*

II. The Person warned; *Ingressurus*, or *Tu quum ingrederis*, Thou, whosoever thou art that entrest into the House of God.

From both these in generall, wee observe this Proposition, or Observation: viz.

Præcepta dæ
vitæ, & non
vult offendere
euntes ad Ec-
clesiam, S. Hie-
ron. in locum.
Tom. 5. oper.

- Proposition** That [Reverence and Preparation is necessary to, and in all holy duties.]
- I.** In the Admonition, or Caveat we consider,
- 1.** The Matter, and substance of it, (even that which is enjoyned; and that is, *Custodia*: And that implyeth Care, Labour, watchfulnesse, and diligence in keeping: Whence this second is inferred, viz.
- II.** That [Every kinde of Reverence, or Preparation which we thinke fit, is not sufficient:] and therefore in the second place, we consider:
- 2.** The Specification from the matter and object: it is *Pedem*, and *Pedem tuum*: from whence wee observe:
- III.** That [this Care, Heed, and Keepe, in our Reverence and preparation, ought to be universall; to reach even to the object, and meanest parts; even from head to foote; over the whole man, both body and soule;] from this word *Pedem*, thy Foote, or as Tremellius readeth it, both thy feete.
- IV.** That [This Care, Heed, and Keepe, as it ought to be generall, or universall, over every part of our selves; so ought it to be particular for the Person, onely restrained to our selves:] and that from this word, *Tuum*, Take heed to Thy foote.
- 2.** The other Generall part; is the Person admonished or warned, to whom this caveat is given; and that is, *Ingressurus*, &c. from whence wee ground this Observation: viz.
- V.** That [This Custody, Care, Keepe, diligent and reverent attention, as it is alwaies necessary; so then especially is it most necessary, when wee enter into the House of God.]

And

And if *when we enter Domum Domini, Gods House;* then most of all is it more necessary, when we not onely salute *Dominum Domus, the Lord of the house:* but chiefly and especially above all, *when He by the graces of His Spirit, either in the Word or Sacrament, ingressurus est, is about to enter into us, and to make us Domini Domum, the Temple of the living Lord.*

And first, of the two first Propositions, wrapping them up together (as much as I can.)



For the former, That Preparation and Reverence is necessary, &c. I suppose no man, that knoweth either that there is a G o d, or confesseth himselfe to be a man, dare, or can deny the evidence of this truth, being grounded upon these two most confessed Principles.

Proposition
I. & II.

For first, hee that knoweth himselfe to be a man, knoweth himselfe to be a sinner: For, *in Adam all have sinned, and are deprived (or come short) of the glory of God.* And here we must confesse, *Pedem lapsum*, that our foote hath slipped: Nay, *labentem*, that it doth daily slip: for, *Prov. 24. 16. The most righteous man falls seven times a day:* and in many things we offend all, *James 3. 2.* And if not so; yet at least wee must confesse, *Pedem labilem*, that our foot may slip: For *omnis homo mendax, Every man is a lyar, Rom. 3. 4.* and *1 Cor. 10. 12. Let him that stands, take heed lest*

Rom. 3. 23.

Prov. 24. 16.

James 3. 2.

Rom. 3. 4.

1 Cor. 10. 12.

hee fall. Therefore there is at least a *Potentia*, a possibility of falling: And where either the foote is weake, or the way is slippery, we had need, *Custodire pedem, Take keepe of our feete.*

Secondly, hee that confesseth a God, confesseth also, that this God is good, true, pure, holy, and sincere: seeing to be God, must needs be, to be such; *What agreement (then) is there between light and darknesse? between Christ and Belial? between Heaven and Hell?*

Plato in Phædon, l. 67.

Tom. 1. & apud Plutarch. de Isid. & Osirid. fol. 352.

Synesius Epist. 57. & Epist. 137.

S Greg. Nazianzen. alibi sæpius, &c.

It was Plato's argument in this very kinde, (which was often used, even by the Christians also in their Church censures: *Καθαρὸν μὴ δευτέρῳ ἀμιγνέσθαι μὴ γὰρ δεῦρο: That which is pure, may not be touched by that which is impure.* Hence it was, that by the light of Nature amongst the Heathen; some were secluded, and shut out from the services of some gods; none being admitted but such, who were entred, and initiate: and amongst them, none might intermeddle, but such who had cleane hands. For, not to name their often *lustrations*, and *expiatory washings*, so zealous were they in some places, that in the Egyptian Temples, especially of *Isis*, all *excrements* of men and beasts were utterly forbidden. Hence (saith Plutarch) they used white linen garments for their Priests, to signify, that the greatest cleanness or purity that man can have, is not sufficient for so pure a God. For, Behold, (saith Eliphaz) he found no steadfastnesse in his Angels; yea, the heavens and stars are not cleane in his sight: how much more then is man abominable, and filthy, that drinketh iniquity like water? *Iob 15. 15.*

Plut. de Isid. & Osirid.

Iob 15. 15. 25. 5, 6.

Thus, whatsoever the Heathen practise might be, I am sure their ground is good: Nay, their very practise,

practise, (if we may beleeve Saint Cyril) is approved by God. For, whereas amongst the Egyptians no man might enter into their Idoll temples with shooes on his feete, because they were made of dead beasts skins; and therefore accounted a pollution: God at his first appearing to Moses in the bush; though hee had called him, yet bids him, Come not neerer; Put off thy shooes off thy feete, for the place where thou standest is holy ground.

Vide S. Cyril. Alexand. ubi infra.

Exod. 3. 5.

Iosh. 5. 15.

The like we find commanded Ioshua also, Iosh. 5. 15. Thus God, to shew that hee would not be behinde the Heathen false gods, in exacting all due and possible Reverence, calls for it from Moses and Ioshua, who both had seene this custome in Egypt, by a ceremony common, and well knowne unto them.

Where observe, I pray you, by the way, that (even by Gods warrant in commanding such an one) it is lawfull, and warrantable to use a Ceremony, taken even from Heathen and Idolaters. For that it was the custome amongst the Egyptians, wee neede not doubt it, S. Cyril, who was Bishop of Alexandria, who lived amongst them, an eye-witnesse, giving us the testimony. Besides, another foot-step of this custome I finde in Proclus the Philosopher, who (as Marinus reports) Being to salute the Moone then rising, put off his shooes from his feete, As also Pythagoras long before put it among his precepts: *Αὐτῷ δὲ λέγει, ὅτι ὡς ὁμῶς, ἰδὲ ἐστὶν, Ὃταν θύῃς, ἢ προσκυνῇς, ἀφαιρῶν τὰς ὑποδηματίας;* Which, doubtlesse, as Proclus and the rest of later times amongst the Heathen, had from him; so hee at the first, received it from the Egyptians, whose custome

a S. Cyril. Hom. 28. Paschal. fol. 287. Vide eund. in Glosby. lib. 2. fol. 217. Vide S. Epiph. in Ancor. cap. 104. & post, cap. 117. & S. G. Nazia in Pasch. Hom. 42. b Marin. in Procl. vita p. 169. Gr. c Iamblich. Protrept. in Pythag. cap. 202. Symb. 3. p. 132. & 136.

first

2 Tim. 2. 19.

first it was. And if I may interpose mine owne conjecture, the *Holy Ghost* even in this my Text, aimeth at this *custome* among the Heathen, teaching us *Gentiles*, by a *Gentile custome*, as hee did both *Moses* and *Ioshua*; that *Every one that calleth on the Name of Christ, depart from all iniquity*, 2 *Timoth. 2. Take heede, even to his very feete, when hee entreteth into the house of God*: which is the third *Proposition* (where-with also for brevity, I must shut up the fourth.)

Proposition
III. & IV.

That *this Care, Heed, and Keepe, ought to be universall*; to reach even to the most abject, and meanest part, even from the head to the *foot*: over the whole man, both body and soule: from this word *Pedem*.

What is here meant by the *Foot*, wee need not much question. All agree (in the first place) that as there is an *outward*, so there is also an *inward man*: and, as there are *feet* of the *Body*, so are there of the *Soule*, the *Affections*; So much the more truly *feet*, because by them, not onely the *Body* and bodily *feete*; but the *Soule* it selfe is moved and carried. From these *feete* of the *Soule*, *Reverence, &c.* (if it be there) it goeth over and thorow the whole man; from the *Soule* to the *Body*, over all the body: It moveth even the externall and outward *foote*: If there be *love* and affection, the *foote* will be most willing, most ready to come: If *feare*, the *foote* will be reverent when it is come: If *zeale*, the *foote* will be carefull how it commeth: If *desire*; nothing will hinder the *foote*, but that it *will come*, it cannot be hindred, but that it *must come*: Therefore God is carefull, first to call for the *Heart*: *Prov. 23. 26.*
for

for that bringeth all the rest: God must and will so be worshipped; *with all thy heart, with all thy soule, with all thy might, and that with all thy minde,* Mat. 22.37. Surely, if we minde it as we should, we can doe no lesse: the least carelesse in this kinde drawing an heauey curse: For *curst is he that doth the worke of the Lord negligently.* And what is negligence, but want of the least care, want of the least respect? Our care therefore must be to ayoide all sins, the sins of the *head*, the sins of the *hand*, the sins of the *feet*. Nay, if there be any sin so growne into thy nature by custome, so that it becommeth as easie in use, or as deere in esteeme, as thy right-hand, or thy right-foot; yet thou must not own it: If *thine hand offend thee, cut it off; if thine eye offend thee pluck it out;* Nay, if thy sin be never so little, never so meane, if it be but *pestusus*, thy foot, thou must cast it from thee. Thus thy care must extend from *head* to *foot*; yea, *ad pedem utrumque*, to both thy feet: otherwise, as a man, that *hals* on one foot, is as truly lame, as he that *hals* on both: So thy reverence, if it be but in part, what is it, but *hals* and *lame*? This *Keepe* therefore extends to both. Nay, if thou hast yet more feet, thou must take *keepe* of them. The ancient *Oncirocriticks* tell us, that by the interpretation *hals* are *hals*: our feet are our *Children*, our *Servants*, our attendants, or whosoever are subject and inferiour to us: therefore this *custodia* must even extend to them. For this we have *Dauids* example, *Psal. 101. There shall no dectis full person dwell in my house: he that telleth lyes, shall not tarry in my sight.* For this we have *Iosbuds* resolu-

Deut. 6.5.
Mat. 22.37.

Mat. 5.29.
Mat. 5.30.

Mat. 5.29.
Mat. 5.30.

Artemidorum
Onciroc. 4.1.2.
49. & 50. & 51.
Achmetem, &
Apomafar. cap.
114.115.

Psal. 101.7.
Psal. 101.7.

Iosb. 24.19.
Iosb. 24.19.

Of Religious feare,

Dion. Chryf.
λογισθεσθαι οὐκ
ἐστιν. Lucianus
in *Tonari*.

Exod. 20. 10.
Olympiodorus
in *locum*.

Pedes sunt cor-
poris sensus, qui
ferunt nos ex-
tra nos: macu-
lantur in nobis:
Portat visus ad
mulierem, et ibi
maculatur: in-
diger lavari: au-
ditus ad detra-
ctionem: Gu-
stus ad crapu-
lam: & sic de
cæteris. Qui igi-
tur lavatus est
in Baptismo, &
post maculatus,
pedes istos la-
vari curet: ali-
ter cum Deo
partem non ha-
bet. Dixit enim
Petro, si non la-
vero te, non ha-
bebis partem
mecum. Hug. de
Sant. Viis.
Miscellan. lib. 2
Tit. 117.
Salonius in lo-
cum.
Prov. 23. 26.

tion, *I and my house will serve the Lord, Iosh. 24. 15.* Thus thou must even for every servant have a due care, that they also serve and feare G O D. Nay, here is not all. It seemeth, rich and great men may have more feet: for by another Heathen they are *ἰσχυροί, Wormes with many feet*: and the Cythian in *Lu- cian* reckons his Cattell for his feet: the command therefore of this duty reacheth as low as these. As thou must take keepe of thy children and servants, that they doe honour G O D: so must thou also have *custodiam*, an eye to thy cattell, *thine Oxe*, and *thine Asse*, (*Exod. 20.*) that they dishonour him not: for they likewise are *Pes tuus*, thy externall and outward foot.

But especially (saith *Olympiodorus*) it is meant of the feet of the soule: *Custodi animam tuam pedem in omni opere tuo, cum, &c.* Take heed (saith he) to the feet of thy soule, thy affections, in whatsoever thou art about, when thou entrest into the House of God. Nay, according to *Salonius*, Bishop of *Vienna*, This is, if not only, yet the chiefe and maine end of this command. This G O D calls for every where: *Fili, da, &c.* My Son, give me thy heart. And good reason for it; for the heart is that, which must *custodire pedem*, take heed and keep of thine outward feet: like the weights or springs in a Clocke, it sets all the rest a going.

And these affections of the heart are the feet of the soule: without these, as the body without the feet, every action falls to the ground, being no longer able to stand or subsist. If these be cleane or pure, the whole man is pure and cleane. This our Saviour teacheth us; that *He that is washed, needeth*

not

not save to wash his feet only, but is cleane every whit. *John 13.10.*

And good reason for it. For,

1 As the feet are the lowest parts of the Body : so the affections are the lowest part of mans rational Soule, being (as the Philosopher calls it) *ὑποτακτικὴ καὶ ἀνευλογητὴ* : a part unreasonable in it selfe, but yet possible by this *custodia*, this care, this keepe, this good take heed, to be made partaker thereof. Without this keepe it fareth with them, as with water after fire, returning to its owne nature, it groweth more cold : so these without reasons *custodia*, returning to their owne bent, become more brutish. To instance in either.

In the *Irascible* part ; Anger, if not moderated, how furious is it, how beyond all measure unreasonable. It is better to meet a Beare robbed of her whelps, (saith the Wise man, *Prov. 17.12.*) than a foole in his folly. *Prov. 17.12.*

In the *concupiscible*, (the other foot) Love (on the contrary) how violent is it, how above all force unresistable ! *Amor sicut mors fortis est* : Love, and affection is as strong as death. Therefore God also, *Vt custodiat*, to keepe them in and under, dealeth with these two feet of the Soule, as we with the feet of unruly Colts, or offending Malefactours : Hee claps bolts, gives, shackles, and fetters upon them. On the one, viz. the *Irascible* : Thou shalt not murder : Thou shalt not beare false witnesse against thy neighbour. On the other, the *Concupiscible* : Thou shalt not steale : Thou shalt not covet thy neighbours House, nor his Wife, nor his Oxe, nor, &c. These fetters upon these two feet, He puts into Reasons

Rule; He giveth into the understandings hand, with this charge here given: *Custodi pedem tuum*, Take heed to both these feet.

As the feet being next the earth are most likely to be defiled, because of the dirt and filth they must needs passe through: So these two feet of the Soule require the more care; because (as Cajetan observeth) *terrenis se oportet immiscere officiis tibi, potus, rei familiaris, & similia*: they must have to doe with these earthly performances of meat, drinke, apparrell, household-government, and the like. For this cause in the Sacrifices of the old Law, *Lev. 1*. God wil have the inwards and feet especially washed, and so offered; to teach us (saith Philo) *τὸ μὴ ἐπὶ τὰ κατώτερα ἐν τῇ γῆ, ἀλλὰ διὰ τὴν πόλιν*: that is, in the Apostles phrase; *not to seeke the things that are below*, but rather to have our conversation in Heaven. For as a man would *custodire pedem*, take heed for his feet, to keepe them as much as he can from the dirt, and wet he must needs passe through: so ought every man having to doe with the things of this world, take heed that he sink not in, that he set not his heart thereon. It is the Apostles counsell; *Vse the world as if ye used it not*: and our Saviours advile, *Luke 12*. Take no care for the things of this life, what you shall eat, or what you shall put on: but rather (as the Apostle S. James; Let it bee our care to keepe our selves unspotted of the world, *James 1. 27*. True it is which S. Bernard delivereth: *Pedes animæ affectiones, dum in hoc pulvere gradimur, ex tota mundi esse non possunt*: It can no wayes be, that the feet of our soule should be altogether kept cleane, whilest we are in the way: Neverthelesse

it

it must be our care, to *keepe them* as cleane as may be. And for the *filth* we have already gotten, we must, like them that will enter from the dirt into a curious swept roome, *cast away all uncleannesse*; that so, like mannerly and fit *guests*, we may enter into the House of GOD.

James 1. 21.

And thus we are come to the second Generall part: the *Person warned, Ingressurus, &c.* In which there is a threefold reason implied, like a *threefold-coard*, to make us more wary.

The Person warned.

The first, *Ab objecto*: *Keepe, take heed to thy selfe*, but especially, *custodi pedem*, take heed to thy foot.

The second, *A tempore, aut actione*; *custodi pedem tuum, &c.* keepe and take heed to thy foot alwayes; but especially *cum incedis*, when thou goest.

The third, *A loco, custodi, &c.* Take heed to thy foot alwayes when thou goest; but principally, *quum in Domum Domini*, when thou goest into the House of GOD.

From whence this last *Proposition* ariseth, consisting of these three degrees; *viz.*

That this *Custody, care, &c.* is then especially most necessary, when; &c. *Vide supra.*

Proposition V.

It is reported of *Chiron, Antaeus, Caneus*, that they were *invulnerable*; yet nevertheless they came to their end: and of *Achilles* it is storied above the rest, that he could no where be wounded, but in his feet: Which *Fables* teach us no other morall (saith *Fulgentius*;) but that the best of men have their

Fulgent. lib. 3. Mytholog. c. de pisco.

1 Cor. 15. 41.

42.

Mark 10. 18.

faults and slips. Thus the purest *Gold* hath its *drosse*: the clearest *Glasse* its *spots*: the fairest *Day* its *night*: and the brightest *Body* hath its *shadow*. And though hereafter the *Saints*, like the *Sun* and *Moone*, and those heavenly *Bodies*, shall shine in *glory*, 1 Cor. 15. Yet here together, with the *Sun* and *Moone*, they must suffer their *Eclipses*, to teach us all, that *There is none good but God alone.*

Mark 10. 18.

James 2. 20.

Thus the best *Man* at the best, is but like *Daniels Image*; though his *head* be of *gold*, yet his *feet* are part of *iron*, part of *clay*. I need not remember you of *Noahs* drunkenness; *Lots* incest; *Abrahams* lye; *Dauids* murther; *Peters* denyall. These sins were truly their *feet*. For as the *feet* are the basest parts of the body; so these were the basest actions of their lives: in these, as in their *feet*, they were all defiled; and whilest they were only thus, they were not cleane: For *whosoever shall keepe the whole Law, and yet faile but in one point, he is guilty of all,* James 2. 20.

James 2. 20.

Good reason therefore for this *custodia*, even *quia pes.*

I.

Custodi Pe-

dem.

Ratio 1.

Mat. 4.

Ephes. 6. 11.

4. 14.

For the beginnings of sin are modest; *Satan* would but have *CHRIST* to fall downe to worship him, or to worke a needlesse miracle; for well he knoweth, that if he get but hold of the *foot*, he may possibly attaine to the *hand*, and so to the *head*, and so the whole man is his. These are *μᾶλλον ἀπὸ τοῦ ποδὸς*: the *Diavels method*: This is the order of sin, Ephes. 4. 14. which, like a *Gangren*, creepeth from the *foot* to the *head*, over the whole man, both body and soule. For as there is a neerenes of parts; so is there of sins:

for

for lust, when it is conceived, bringeth forth sin; and sin when it is perfected, bringeth forth death, James 1. 15.

Thus ones example is another excitement: the foot teacheth the hand to sin, either more, or more freely.---

A pedibus didicere manus peccare protervè, saith the Poet.

Martialis.

The prevention therefore of all occasion of sin, was that which made the ancient Heathens bare and uncover their bodily feet; which some affirm to be the seat of lust: Hence that of the Philosopher, That the keeping of our feet coole and naked, abateth the lust and concupiscence of our flesh. This therefore teacheth us, how necessary even the bodies humiliation is, for our due and reverent preparation: viz. That we ought to subdue and keepe our bodies under by fasting; by abstaining from all worldly pleasures; from lustfull incitements; from pampering meats and drinckes; from all incentive provocations. Thus the Primitive Christians being to receive the holy Eucharist, abstained from all manner of food; and from all company, even of their own lawfull Wives: For well they knew, the body not kept under, was nought else, but an unruly Colt, a disobedient Hand-maid, a treacherous inmate, even *deus in me*, a fugitive, and run-away servant, (as Hesychius calls it :) and therefore lest it should run from God, had need, *ut custodias*, that thou shouldest keepe it in or under, even *quia pes*, because it is a foot.

Orpheus. ap. Fulgent. myth. lib. 3. c. de Peleo. & Pierius Hierogl. lib. 3. c. 47. Arist. Prob. Sect. 4. Prob. 5.

Hesychius 'Ar. n. ppn cent. 1. 33.

But the next Reason is another bond to make this guard the stronger; *quum* or *quia incedis*, when

Quum incedis. Ratio. 2.

thou

thou goest, &c. The time of our going is the moment of our care: For whilest we sit or rest, our *foot* seldom takes hurt: if once we begin to go, our *foot* may slip, our bodies fall, and our selves miscarry. Yea far more requisite in these of our soule, our affections, than in our bodies *feet*; and that for a twofold reason. For,

I In our bodily *feet*, either our eyes may foresee our way; our care may prevent our danger; or a staffe may support our weaknesse. But in these *feet* of our soule, our affections, there is more certaine hazard, and more uncertaine helpe, where our greatest care we can possibly take, is not enough: *καὶ οὖν* (saith the *Apostle*) See to it, have a care, take heed therefore that you walke *εὐσεβῶς, περισπούδως*, exactly, warily; not as fooles, but as wise. All rashnesse is banished from Gods service: it is no sudden worke: yea rather it is such a businesse, that requireth our exactest care, our greatest attention, our best wits; nay Wisdome it selfe, but to go about it.

Arist. *Ethic. ad Nic. & Physiogn.*

Adamant. *Physiogn. lib. 2. c. 28.*

1 *Thess. 4. 12.*
Rom. 13. 13.

It is observed by *Physiognomists*, that the most courageous, and discreet men, have not the speediest pace; but rather, a quiet, decent, and settled kinde of gate: whereas an hasty pace, is a certaine signe, *καὶ τὸ ταχὺ πρὸς τὴν ἀναισθησίαν* (saith *Adamantius*) of a rash, heady, foolish, and illiberall man. Surely howsoever, rashnesse is not so hurtfull in all other businesse, as it is most dangerous in Gods service, and the duties of Religion: Therefore, as men that goe advisedly to worke, we are commanded to walke decently and orderly, *εὐσεβῶς καὶ ταπεινῶς*, with a comely pace, 1 *Thess. 4. 12.* and that with another caution, *ὡς ἐν κυρίῳ*, as

as in the day time, when all men see us.

Rom. 13. 13.

2. In our *Bodily walking*, that which for the most part may most likely *trippe us*, is some naturall and bodily substance, for the most part without life; such as are earth, wood, or stone, &c. But in our *Spirituell walking* before G O D, in the duties of Piety, and Religion, wee have many *stumbling blockes*, and those of different kindes; the more dangerous, because they are lesse seene; more spirituall, and therefore lesse discernable. For we *wrestle not against flesh and bloud; but against Principalities, and Powers, against the Princes of the darkenesse of this world, against spirituell wickednesse, and those* *in high places*, Ephes. 6. 12. So that ten to one we can never get over so high, without a fall; or if we do, yet in so rough a way, we had need with those, that eate the *Passover*, Exod. 12. have both our *staves in our hands*, and our *shoes on our feet*; yea *have our feete shod with the preparation of the Gospell of peace*, Ephes. 6. 15.

Ephes. 6. 12.

Exod. 12. 11.

Ephes. 6. 15.

Thus must thou be *quum incedis*, when thou goest: At least, *quum in Domum Dei*, when thou goest into the House of G O D: Which is the third, and maine reason of our Reverence, and Preparation. It is the precept and Symbooll of *Pythagoras*, that when we enter into the Temple to adore, serve, and worship; *μὴν μεταξὺ βιωτικόν*; wee must not so much as speake, or thinke of any worldly businesse: and againe in his second Symbooll; that we must not make Gods service *ὁδὸν παράργου*, a perfunctory, idle, and lazie worke: that is, we must not turne into Gods House, as from our journey to an Inne, without any Reve-

3
In Domum Dei.

Ratio 3.

Iamblych. Protrept. Symb. 1. f. 131. & 134.

Idem ibid. Symb. 2. f. 131. & 135.

D

rence,

ibid. f. 135.

Iohn 4. 24.

In templa au-
tem, &c. pas-
sim omnes for-
didū ac flagiti-
osi sine ullā
penitus reve-
rentiā sacri ho-
noris irrum-
punt. *Salvian.*
Massil. lib. 3.
de Gubernat.
Dei.

Gen. 28. 16.

17.

Gen. 12. 13. 15.

1 Pet. 1. 16.

Psal. 93. 5.

S. Cyril. My-

tag. Catechet.

sta p. 544.

Liturg. S. Iaco.

p. 30.

Lit. S. Chryf.

65.

S. Basilij 47.

rence, without any preparation. For (saith Iam-
blichus) it is apparent, that *G O D* being the Prince
of the whole world, must have the principall respect,
honour, and reverence done unto him: For *G O D* is a
Spirit, and they that will worship Him, must worship
Him in Spirit, and truth, *Iohn* 4. 24. And if this be
true every where, then is it most true in the Church,
a place consecrated, and set apart for the service
and worship of *G O D*; even the place, where His
honour dwelleth, *Psal.* 26. 8. *Iacob* (we see) having
scene that Vision of the Angels ascending and de-
scending, fall's out into a passionate exclamation:
Surely, the *L O R D* was in this place, and I was not
aware: And againe; How fearefull is this place! this
is no other but the House of *G O D*, and this is the
gate of Heaven. This respect made *Abraham*,
wheresoever he talked with *G O D* (though but
once) to build an Altar; as accounting that place
ever after holy and sacred: So we reade: *Gen.* 12.
13. and 15. Chapters. For this *Moses* and *Ioshua*
are bid put off their shoes (as you heard already) to
remember them, that the place, where they stood be-
fore *G O D*, was holy. For this cause must we also,
that enter hither, bee holy as Hee is holy, *1 Pet.* 1. 16.
because as the Prophet *David* confesseth, *Psal.* 93.
5. Holinesse (*ô L O R D*) becommeth thy House
for ever. This was the reason, that in the Primitive
Church, especially before the receiving of the bles-
sed Eucharist, the Deacon stood up, and cryed with
a loud voyce: Τα ἁγια τοῦς ἁγίοις: Holy things be to
them, that are holy. And even amongst the Heathen
themselves (by the light of nature) before they
began

and Reverence in Gods House.

began their Sacrifices, the Priest, first beholding the people round about him, demanded, *τις τῶν;* *τις τῶν, who is here?* &c. The people answering; *Πολλοὶ καὶ καλοὶ: many, but those onely, that are good:* Intimating, that if there were any there guilty to themselves of any foule offence, they should separate, and goe apart from the rest, as unworthy the view, and presence of such holy mysteries.

But what needs (will some say) such Reverence, such preparation, as though this place, or the duties here performed, being so holy, could not make us also holy?

To which I answer with our SAVIOUR. *Vos fecistis:* It is most certaine, this House cannot sanctifie us; but we may defile, and pollute it: *Yee have made my House * a den of thieves.* They have defiled my Sanctuary, &c. True it is, Temples, Altars, and Sanctuaries, even by humane lawes, have had the priviledges of defending, and preserving the *nocent* from the hands of their pursuing enemies: but against our Spirituall adversaries, they are of no more force, then is a stately house, in the *Poets judgement, able to defend the owner from a gout, or ague: for even here *sinne lyeth at the doore*, nay hither it enters; and rather hither then into any other place.

Because Satan is most busie in the House of God: Thus, *Iob 1. 6. Satan stand's amongst the sonnes of God.* And *1 King. 22.* He is a false witness in the mouth of the Prophets: So true is that Proverbe; Where G o d hath His Church, the Divell hath his chappell: According to that story of the saint

Objection.

Matth. 21. 13.

Ans.

Ezek. 23. 38.

* *Qui domo Dei non utitur ad Orationis Domum, is eo devenit ut speculancam latronum efficiat eam* *Fr. Junius lib. 1. Parall. 38.*

* *Horace. Non domus, aut fūdus; non aris aceruus, &c.*

I.

Iob 1. 6.

1 King. 22. 21.

Gulielm. Neu-
brigenf. hift. de
Rev. Angl. lib.
2. cap. 21. p. 1.
Empedocles
ap. Plutarch.

in the Legend, who for one Devill in the Market-
place, and him altogether idle, saw ten thousand
in the Church very busie at every mans elbow:
and surely, had we that gift, which (*Neubrigentius*
saith) one *Kettell* had (at *Farneham* in *Yorke*shire)
of seeing and beholding the Divels where they are:
doubtlesse we would confesse *Empedocles* his posi-
tion to be most true; *μῆνεν δὲ ἐν τῷ δαυβίαν: that this*
aire, and place, where we are now assembled, hath
thousands of Devils and commanded spirits, all bu-
sie about us, to see if they can by any meanes divert
us from G O D, and goodnesse, and turne away our
minds from that service we come here about.

Rom. 6. 6.

Isay 1. 5, 6.

Exod. 30. 10.
Rab. Maurus
in Exod. lib. 4.
6. 12. p. 719.

3 Were it so, that Satan were kept out, yet
even with us there entreth sinne and corruption
enough, to make us unfit for G O D: For every one
beareth about with him the *Body of sin*, as the Apo-
stle calls it: And such a *Body* it is, where the whole
head is sick, and the whole heart is heavie, even from
the sole of the foot to the crowne of the head, there is no-
thing whole. No marvell therefore, if God jealous
of his honour command a *Brazen laver* to be put
betweene the Tabernacle of the Congregation, and
the Altar, for *Aaron* and his Sons to wash their hands
and their feet, *Nè moriantur, lest they dye*, Exo. 30: This
did they doe twice a day, signifying (saith *R. Mau-*
rus) the laver of repentance, w^h we have alwayes
need of: *Maximè autem cum mysteriis celestibus mi-*
nistraturi appropinquamus. For this cause, our Church
imitating the ancient formes, hath put the *ἁπομολύνη-*
σις or confession of sins in the first place; as it were a
striking off the dirt from off our feet, as soone as ere

we

we enter. And because without Gods grace we can do nothing, as also the *Devell* is then most ready to hinder us, when we are most desirously bent to serve and praise GOD, those short *Antiphonaries* are set in the next place, which anciently were used by the religious of *Egypt*, and are found in the beginning of the ancient Liturgies, as also in the *Jewish* more ancient Service: O Lord open thou our lips. O Lord make haste to helpe us. O Lord make speed to save us. And lastly, because notwithstanding Gods grace given, we are ready to reject it, and cast it off by our irreverence, and neglect: That fearefull example of the *Jewes* rebellion, and backsliding, is set before us in the 95. Psalme, as also our selves are stirred up (by the way of an *introit*) to a reverent manner and gesture in praying GOD: O come let us worship, and fall downe, and kneele before the Lord our Maker. Of this the *Primitive* Christians were put in minde, as by the same Psalme, so also by those often acclamations of the Deacon, *Oremus: Attenti simus, &c.* And we by these of, Praise the Lord. Let us pray.

And doubtlesse if we marke it; by this care of our foot, the reverence of our foot is also especially intended.

For first, it is a Rule of all Divines in the interpreting of Scripture; That where the *literall* sense will stand, there we must stand to it; we may not vary: Here therefore we must cleave close to the letter, as also in that other Text to the same purpose, *Phil. 2. 10. That at the Name of Iesus every knee shall bow, &c.*

Vid. Cassian. coll. 10. c. 10. & P. Lombard. 2. Ps. 69. Vid. Bonartium. de bonis. Canon. c. 30. Vid. Hug. Vict. De Eccles. offic. lib. 2. cap. 1. & Gemmam animar. De Antiq. Ritu Miss. lib. 2. cap. 1. & 18. & Amalarium Fortun. De Ordin. Antiphon. in Prol. f. 504. Aust. BB. PP. Psal. 95. 6.

I

Phil. 2. 10.

2

Againe, it is another Rule in Reason, and good Logick; That where the *greater* is commanded, the *lesser* is included. If G O D call for the soule, much more doth he call for that, which hath its being, and motion from the soule; the body: If he command the *reverence* of the *whole* man, we doubt not, but he requireth the *reverence* of *every* part: For as the body cannot move without the soule; so God injoyning us the reverence, and affectionate care, and keepe of the soule in his service; requireth every motion of each part of the body, agreeable thereunto. There is no doubt (will any say) but G O D requireth the *reverence* of the *heart*, the *foot* of the soule: therefore there is no doubt (will I say) that G O D requireth the *reverence* of the *feet* of the body; and that the motion of the *one* be agreeable to the affection of the *other*: and this he doth here expressly.

3

Againe, the name here used argueth this reverence. It is G O D s *House*, Βασιλική, Κουελακή, (*Beth Elohim*) as the Mother Church called it, and we from it, *Chyrch*, that is, *The Palace of the great King*. And shall we not performe that *reverence* hereto G O D, which we do to any King; to every King? Nay, shall we doe more reverence in the Court of an earthly mortall King, than in the Courts of the everlasting *King of Kings*?

4

Againe, the word, that followeth, implyeth it: For it is קרוב *i. e.* *Come neere*, or approach *in good order*: a word borrowed from the *March* of *Souldiers*, which, if not in good order, (ye know) what danger followeth: This *care*, or keeping of our
foot

foot is showne in our orderly, and reverent comming neere.

Againe, the very part concerning which; and the phrase commanding here used, plainly averreth it: For the foot is that part, whereby (of all others) we testifie our reverence, and our obedience to our Superiours: and that we testifie by no means so much, as by the keeping in, or keeping back of this very member, the foot: for by the reverent moving, or bowing, or as it were keeping in of our foot, wee testifie our duty, reverence, respect, honour, and worship to our superiours: Therefore, whilest God calleth for thy foot, he calleth for thy reverence by thy foot. For thy reverence, when thou entrest; for this is the House of God, and this is the Gate of Heaven: For thy reverence when thou prayest in it; for we must worship, and fall downe, and kneele before the Lord our Maker. It is Nilus his precept: *ἵστα ἐν ἐκκλησίᾳ, &c.* When thou art in the Church, be not lifted up; behave not thy selfe proudly. For they that stand before the King, dare not laugh, or looke big. So the poor Publican stood afar off, (where standing afar, is put for a reverent, awefull, and submissive prostration:) Mary Magdalen fell downe at our Saviours feet: and so did David, when he prayed, Psal. 5. 7. I will come into thy House in the multitude of thy mercies; and in feare will I worship toward thy holy Temple: as also the 2 Sam. 7. 18. Who am I (O Lord) and what is my Fathers House, that thou hast brought mee hitherto? Thus these holy men fell downe at Christs feet; and good reason for it: For as the feet are naturally inferiour to the head; being there-
fore

Psal. 95. 6.
Nilus Ep. Ad-
mon. 130.

Psal. 5. 7.

2 Sam. 7. 18.

fore placed and put under it: So are we to Christ. For *Hee* is our *Head*, and wee are *His members*,
Ephes. 5. 23.

Ephes. 5. 23.

30.

6

*V. S. Epiphan.
Phylog. c. 12.*

But besides, as the respect wee have to Christ, bindeth us to this reverence; so the respect wee should have to our sins. They say of the *Peacock*, That after he hath swolne himselfe with the glorious shew of his goodly feathers, he is presently dejected with the bare sight of his ugly *feet*: so should we at the sight of our sinnes, which are our *black feet*, *humble* and cast downe our selves, &c.

7

Ephes. 3. 14.

Moreover, as the remembrance of our sins; so the remembrance of that, which is due to our sins; as also of that *duty* we come here about: it is to *pray*, and to *confesse* our sins; but the proper gesture of *prayer*, is *kneeling*, *prostration*: Therefore (saith the *Apostle*) *I bow my knees daily to the Father of our Lord Iesus Christ, &c.* The very remembrance of this, should make us *bow* at the doore: but when we *pray*, and *confesse* our sins and miserable condition, what gesture can be fitter, than that which is the most liveliest expresse confession of the most wretched condition? It is *S. Basils* observation; That *by falling to the ground in prayer, and rising againe after prayer, we doe shew, that by sin we are fallen to the earth; and are by the only love of our Maker and Creator, raised toward Heaven againe*: By the one wee *confesse*, that our sin is the cause of the earths, and of our owne *curse*, of our own death; that for it we justly are earth, and to earth shall returne againe: By this, we acknowledge with *Abraham* our Father, that we are *but dust and ashes*, and worthily deserve

*S. Basilius de
Spir. Sanct. c. 27
Notandum id,
quod de preci-
bus omnibus.
Hugo. Victor.
Pieces (ait) e
persona eorum
dicuntur, qui
quotidie cadunt,
& nituntur re-
surgere per poe-
nitentia. Hugo.
de. San. Viſt. de
Eccles. offic. l. 2.
cap. 1.*

a worser, and a lower death; but by the other, we confesse our *hope of a better Resurrection*, and *standing up*: when by GODS love, and CHRISTs merits, we shall be able to stand at the last day.

Againe, it is the *Apostles* precept, that we should teach and admonish one another, in *Psalmes*, and *Hymnes*, and *spirituall songs*. How do the faithfull admonish one another by singing *Psalmes*? &c. Is it not by that cheerefulnesse? by that devotion they see in one another? So, doth not the *reverent entrance* of one that entreth, as he should, stir up the fainting devotion of them that pray? Doth not the *devout kneeling* of those that are about us, put us also in minde of the duty, and earnestnesse of our prayers, we are about? And so, whereas the Priest preacheth to the *ears* onely, every one in this his devotion, and by his example (which is most forceable) preacheth to each others *eye*.

Againe, this *bodily reverence*, as it addeth heat of devotion to *others*; so it is truly an incentive of devotion to ourselves: for the *body*, as it receiveth life and motion from the *soule*; so it returneth also a further life by motion to it againe: as *strings* touched in the same instrument, move one another; or as the *bodies* warmth warmes the *cloathes*, which reciprocally preserve, and returne the *bodies* warmth againe.

Moreover, is it not a testification of GODS *presence*? Is it not an acknowledgement of that *faith* is in thee, concerning the same? Why dost thou (saith S. James) *boast of thy faith*, why talkest thou of prayer, the act of *faith*? *Shew me thy faith by thy*

E

workes,

8
Col. 3. 16.

10

Vid. Vitruvium
Archit. lib. 13.
c. 1 & Cardan.
de subtilit. lib.
11.

workes, and thy prayer by thy reverence. We use to say, *Ex pede Herculem*: and it is the conclusion of exact Naturalists, That by the length of the foot, the length and dimensions of the whole body may be discovered: sure I am, the foot of the soule may be knowne by the foot of the body; and it is then a signe men have reverence in their hearts, when they shew it in their feet.

11.
Exod. 20. 5.
Deut. 6. 13.

But againe, is it not GODS expresse command, *Exod. 20. 5. Thou shalt not bow downe thy selfe to them, nor serve them?* and *Deut. 6. 13. Thou shalt feare the Lord thy God, and serve him.* Feare, from the soule; an expression of this feare, in the reverent service of the body. And is not all this, that which GOD commanded before at the 6th Verse.

Deut. 6. 5.

12.

Rev. 4. 10.

I am ashamed, we should need to use so many words, for so necessary a duty; the necessity whereof we shall better discern, if we consider that the very Saints and Angels in Heaven use the same. For do not they, (*Apoc. 4. 10.*) *fall downe, and worship, and cast their Crownes before the Throne?* Can any thing by them used, be idle, or needlesse, or superfluous? Nay rather, is it not our prayer, and should it not be our desire, that we should so serve God, as they doe? that His will be so done by us, as by them it is? The Church, (beloved) what is it but Heaven upon Earth? Therefore the rule of her actions can she draw from no place better, then from thence.

Sure I am, it was the care and reverence of those first Christians, truly to keepe their feet, when they went into the House of God: this made them, at their

their entrance into their Churches, humbly bend and bow themselves in a most reverent, and awefull manner toward the upper and Easterne part of the Church?

And the same lowly demeanour was used by their Bishops, Priests, and Deacons, as often as they were occasioned to passe either to, or fro. These they then called *μετανοήματα*. The same are at this day by the Easterne, and Orientall Christians, now by another name called *μετανοίας*, as humble expressions of their devoutest submission and repentance.

Vid. Liturg. S. Iac. Basil. Chrysost. Petri, & Marci, &c. Vid. Eucholog. & Horolog. Græcorum passim.

In like manner, the Westerne Church had the like care and keepe of theirs. *Ad domos statim Dominicas* (saith Salvian) *currimus, corpora humili sumus*. Their feet were ready to run thither: and no sooner there, but downe they were there: and if it chanced any came after prayers begun, in the time of reading, (S. Isidors Rule was observed;) first to adore, and then to listen and fall in with the rest. Thus this duty was duly by them performed, as it was strictly by GOD commanded. Take heed, or keepe thy foot, when thou entrest into the House of GOD.

Salvian de gubern. Dei lib. 6. p. 237. & Rit.

S. Isidor. Hisp. lib. 1. de Eccles. Offic. c. 10. R. Maur. de institut. cleric. l. 2. c. 52.

But what? will some say: If God be so carefull for the reverence of the foot; surely is he not much more carefull for the reverence of the Head? If he be so carefull, for the service of the meanest part; he will be much more to have it in the best manner from the best member. If he be so strict for our reverence when we enter; he will be much more for our reverence, when we offer, praise, or pray

unto him. And so he is: I pray you reade but the
1 Cor. 1, 2, 3. &c. Verses.

I need not (I hope) remember you, what (the last
time I was here) I observed upon this, both from
the Easterne, and Westerne practise: What the
Apostle commands; what they did then, let us doe
now. I will but remember you, what our *Holy Mo-*
ther, the Church of *England* commands, *Can. 18.*

*Vid. Can. &
constitut. Eccl.
Angl. Can. 18.*

1 Sam. 3. 25.

Vers. 30.

It sufficeth (Beloved) that heretofore we have *ser-*
ved God after our owne will-worship; after our own
lusts and pleasures, (if that may be accounted *ser-*
vice) Let us now for the time to come, come as we
ought to come. Let us remember *Eli* his speech,
though a remisse one, to his sons: *If one man sin against*
another, the Iudge shall iudge him; but if a man sin
against the Lord, who shall intreat for him? As also
that severer speech of the man of God to *Eli*, *V. 30.*
Them that honour me, I will honour, and they that de-
spise me shall be lightly esteemed; saith the Lord God
of Israel. Let us recount, when we come hither,
that we come for *Gods worship*; and shall wee not
worship him as he would have us, as he commands
us? Let us remember, that whither we come, it is
the *House of God*, Βασιλική, Κυριακή, and shall we not do
it that *reverence*, we doe to the Kings Chamber!
Let us, that come, remember, that *God* made
the *whole man*, and shall we render a *peece*, or a *part*
only to him, that made us all? that requireth all?
You have heard, how *Abraham* the Father of the
faithfull, in every place where *God* appeared, though
but once, *built him an Altar*; held the place holy and
consecrate: and doe not we desire to be the sons of
holy

Gen. chap. 12.

*13.
15.*

holy *Abraham*? You may remember *Jacobs* example in the like kinde; how reverently he spake and thought of that place, where God appeared: surely, *The Lord was in this place, and I was not aware.* Gen. 28. 16. (Mark that,) What would he have done? How reverent would he have beene, had he knowne God had beene there! His words shew in what respect he held it: *How fearefull is this place? This is no other than the House of God, and this is the Gate of Heaven.* Vers. 17.

Moses and *Ioshua* (as you have heard) are bid put off their shooes from their feet, because the place where they stood, was holy, *Exodus 3. Ioshua 5. Acts 7.* Nay the *Turkes*, *Iewes*, and *Heathen* shall rise up against us, for our want of reverence: For this very thing commanded *Moses* and *Ioshua*, is performed by the *Turkes* even at this day, as oft as they enter into their *Moschits*: as also the *Iewish* Priests in all their Sacrifices still observe the same, as learned *Drusius* hath observed out of *Moses Gerundensis*. The same is still done also at this day by most of the Easterne Nations of the World. And is it not an eternall shame, and reproach to us, in so great a light above all others, after so much and long preaching, not to performe or retaine any, the most necessary reverence in our Churches; when all those Nations in lesse knowledge, in dimmer light, with no instructor, after so long a time, almost foure thousand yeeres, doe still performe, notwithstanding to their *no Gods*, a most troublesome and irkesome reverence? Is it not a shame, that after so long a time,

Lavaterus in
Iosh. 5. 15.

Io. Drusius in
Com. in locum.
Iosh.

2 Sam. i. 20.

S. Aug. de civ.
Dei. lib. i. c. 4,
5, & 6.

time, such as *they* still continue to do *so much*, and *we* still continue to do *so little*? O tell it not in Gath! publish it not in the streets of Askelon! &c. Is it not strange which S. *Augustine* reporteth: That the Heathen (though conquerers) so much respected the Christian Churches; and doe wee so lightly reckon of them; nay, of *Gods* reverence in them? O dismall decay of Christianity! O Apostatising fall! O backsliding generation! But I refraine my selfe: I have said enough: only let me say for a conclusion;

That if we be men; (me thinks) we would heare the voice of Nature, that teacheth this *reverence* to the Heathen her children. If Christian men, let us heare the voice of *God*, and Scripture, which requirith it of us.

Let us heare the voice of *God* our Father, who commands it.

Let us obey the Church our Mother, who enjoyneth it.

Let us follow those first, and true Christians, that practised it: or if not them,

Let us not be worle than the Heathen, Iewes, Turks, or Infidels, that still performe it.

Let us worship, and fall downe, and kneele before the Lord our Maker.

Let us, as oft as we enter into the House of God, take heed to our feet; and be more ready to heare (what is here commanded) then (as the many do) to offer the Sacrifice of fooles.

FINIS.

THE

THE

REMON

CHURCH

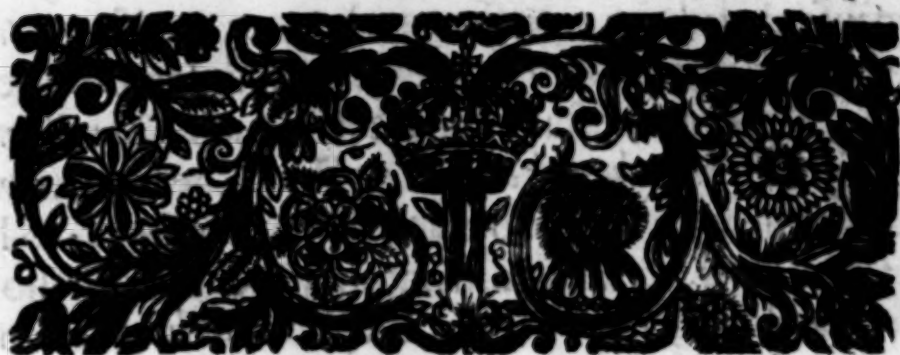
REMON

CHURCH

REMON

CHURCH

REMON



THE SECOND
S E R M O N
 OF THE SVBORDI-
 NATION OF CHVRCH
 Duties, chiefly in reference
 to the People.

ECCLES. 5. 1.

*And be more ready to heare, then to give the Sacrifice
 of fooles : For they consider (or know) not, that
 they doe evill.*

THIS Chapter most fully noteth the
vanities, follies, and wickednesses com-
 mitted ordinarily in GOD's divine
Service ; as our holy *Mother Church*
 in the contents of the Chapter hath
 most rightly observed. Such follies, as either de-
 F clare

clare men to be ¹ Ignorant fooles, that do them ; because they *know not* other, or better : or else ² Willfull fooles, that when they may and doe *know* better, yet notwithstanding are still such, as will *not consider that they doe evill*. With the former we have here to doe, to teach them *knowledge* ; to let them *know*, how, and what they should doe : how they should *enter* : how they should *heare* : how they should *pray* : how they should *offer* : &c. With the latter (though least with them, yet with them) we have here also to doe, to convince them, and to let them *know*, they doe not as they ought to doe ; namely, that their *entring*, their *hearing*, their *praying*, their *offering*, (if any such there be) are not any *pleasing* and acceptable Sacrifice unto G O D ; but truly and indeed (as they are here termed) *the Sacrifice of fooles*. And indeed, the Text, though it speaketh of the latter, that *they know not that they doe evill* : yet, because they will not *know*, it speakes onely to the former ; *Take thou heede to thy foot, when &c.*

Matth. 13. 13.
2 Pet. 3. 5.
Prov. 1. 8.

1 Cor. 14. 38.

For them, which will not know, (for such are these Scripture-fooles) *which have eares, and heare not* : which *heare not, nor understand*, Matth. 13. 13. which *are willingly ignorant*. 2 Pet. 3. 5. which (as it is, Prov. 1. 8.) will neither *heare the instruction of (G O D) their Father*, nor *the Law of (the Church) their Mother* : For them I have nothing, but with the Apostle, 1 Cor. 14. 38. *Hee that is ignorant, let him be ignorant still* : nay, *αγνοειτω* ; as we may reade it with the vulgar ; *Qui ignorat, ignorabitur* ; *Hee that will not know, shall not bee knowne.*

As

As here they say unto G O D. (*Iob 21.14.*) *De-* *Iob 21.14.*
part from us, we will not the knowledge of thy wayes:
 So G O D will say to them, (*Matth. 7. 23.*) *Matth. 7. 23.*
Nescio vos, I know you not; I never knew you: De- *29.44.*
part from me, (all, ye fooles,) all ye workers of ini- *Luke 13.26.*
quity. *37.*

But we hope better things of you: and therefore now (by G O D's favour, and grace) undertake to shew you the follies of wicked, and ungodly fooles; that seeing we cannot mend them, we may amend our selves by them.

The first folly, and vanity of fooles, that doe evill, is; That they have no affection, or desire to come; no care, or religious reverence in coming; that they come out of custome, or feare; rather then out of conscience, and in the feare of G O D. And when they are come, they carry themselves neither according to feare, nor conscience. These are taxed in the first words; *Take heed to thy foote, &c.*

There are two more follies noted in this verse; one more in the second, and another in the fourth: Those in this verse, are either in *hearing*, or in *offer- ing*. Or according to the threefold end of the House of G O D: the first is, in that, which is first after our due *entring, hearing*: the second is, in that, which is the end of all our *hearing, prayer*; the third is, in that, which is the end of our *Prayer; Sacrifice, and offering*.

And indeed this Text is, as an exhortation to the *Jewes*, and all the Church of God for their intire, and perfect obedience: So a Prophecy also, that the Jewish Sacrifices should cease, and that in stead

Esa. 56. 7.

Mal. 1. 11.

of them, in G O D's House, being proclaimed the house of Prayer, to all Nations, Prayer, and other Christian Sacrifice should succeed, according to that of *Malachi* the 1. 11. *From the rising up of the Sunne unto the going downe of the same, my name shall be great among the Gentiles; and in every place incense shall bee offered unto my Name, and a pure offering.*

This not onely the context sheweth, in the following verse; where G O D's will is layd down concerning publike Prayer, the true Christian Sacrifice; but also the Text most plainly: For, whereas we reade, *be more ready to heare*; the Hebrew hath *וְקָרִיב לְשִׁמְעוֹ*; the Septuagint Greek, *ἐγγύς τῆ ἀκοῆς*, the old Latin vulgar, *Appropinquant audias*, *Come neare, that thou maist heare*: plainly implying, that the lewes, if they would heare, that is, obey indeed; (for so the word here also signifieth) must yet come *nearer to heare*; and that, besides *Moses*, another also was yet to bee heard, namely C H R I S T I N U S the promised *Messias*, the S A V I O U R of the World, *Emmanuel*, G O D with us, that great Prophet; He that was to come, &c. of whom even *Moses* had fully foretold, *Dent. 18. 18. A Prophet shall the Lord your God raise you up of your brethren, like unto me, Him shall you heare in all things, whatsoever hee shall say unto you. And it shall come to passe, that whosoever will not hearken unto the words, that he shall speake in my name; I will require it of him: or as S. Peter repeateth it: That soule shall be destroyed from among the people. To heare him, was to come neere to heare.*

Deu. 18. 18.

Acts 3. 21, 22.

7. 37. 19.

Acts 3. 23.

But

But this Precept being disobeyed, the Prophecy is fulfilled, and now is become an *History*, teaching us, and all succeeding Generations, both ¹ who these *fooles* are, namely, such as with the *Jewes* will not *heare*, who will *not know that they do evill*; as also ² to beware of their folly, and disobedience by their fall, and punishment.

Both are here set downe in the Text: 1. Their wilfull error. 2. Their shameful punishment.

In the Error, we consider; 1. The *Persons*; They are meere *fooles*. 2. Their *Number*; they are *many*, ¹ Because a whole Nation, many Nations; many Generations: ² Many *Fooles*; because many wayes *fooles*: *fooles in entring*; *fooles in hearing*; *fooles in praying*; *fooles in sacrificing and offering*: every way, any way, *fooles*. 3. The *Reason of this folly*; *Factunt malum, They do that which is evill*. 4. The *Ground of this reason*. ¹ *Privative*; their *Ignorance*, their wilfull ignorance; *Nesciunt, They know not*, they will not know, nor consider, *that they doe evill*. ² *Positive*; their ill performance: *They doe but, Dare sacrificium*; they doe not offer, they will not: they doe but *Give Sacrifice*: This is their error, their folly.

And to this their sin, their punishment (as Iustice requires) is answerable.

¹ They will be *fooles*, and therefore they shall be *fooles*: they will not heare *Gods Prophet*; and therefore *God* bid his Prophet, *Esay 6. 9. Ga tell this people; Heare ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their eares heavie, and shut their eyes:*

lest they see with their eyes, and heare with their eares, and understand with their heart, and convert, and bee healed. As they will not heare the Son of God: so they shall not heare the Son of God: Therefore (saith our Saviour) *speake I unto them in Parables; because they seeing see not; and hearing they heare not, nor understand, Mat. 13. 13. Mark 4. 12. &c.*

Mat. 13. 13.
Mark 4. 12.
Luke 8. 10.
John 12. 40.

Acts 13. 46.
28. 27.
28.
Acts 28. 27,
28.

2 As they did reject the Word of God by his Apostles; so God by his Apostles did reject them: Paul and Barnabas; to the Jewes at Antioch; it was necessary that the word of God should first have beene spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting life; loe, we turne unto the Gentiles: and Acts 28. the Apostle Saint Paul repeating the Prophet Esay's words to other Jewes at Rome; tels them plainly the cause: *Therefore be this knowne unto you (that will know nothing else) that the salvation of God is sent unto the Gentiles, and they will heare it. Mark; they will heare it; God grant we may. Take thou heed how thou entrest; take heed how thou hearest, &c. As for them, they are fooles; I have nothing to do with them; only take thou heed.*

Luke 12. 20.
Luke 16. 19.
Mat. 3. 7.

3 As they will not know G O D; so G O D will not know them: he turneth his back upon them; though he speak of them, yet he will not so much as once speak to them: (he speaketh to another) only of them, as of the Rich man (Luke 12.) that he is a Foole: or of the other (Luke the 16.) that he was a Glutton: or as of the Pharisees, that they were Vipers, (Mat. 3. 7.)

4 As they loved darknesse rather than light; so they

they shall have darknesse for light : Egyptian darknesse here ; everlasting, endlesse, utter darknesse hereafter :

Mat. 22. 13.

- 1 They will not know what to do as they shold do.
- 2 Though they do know, yet they know not to do it.
- 3 They do evill ; because they know not what it is to doe it ; namely, how fearefull a thing it is ; how their wilfull ignorance draweth on wofull vengeance : & their evil of sin is accompanied with the evil of punishment ; their evill doing, with evill suffering.

5 (For one more punishment is there in this Text, that) though their name be forgotten, their memory, as their bodies, rotten : yet it shall alwayes be remembred, as by God, to reward them ; so by us, to beware by them : it must never be forgotten, that they have done evill. This must stand like Lais Wives Pillar, or Sodomes ashes ; to teach us, that come after ; that we should not be, as they were, fooles ; that we must not do, as they did, evill. Ierusalem's destruction, and the Jewes dispersion over the face of the earth amongst us Gentiles, must warne all the Gentiles, must teach thee how thou must enter into the House of God ; how thou must heare the Word of God ; how thou must call on the Name of God.

In the Name of God (beloved) let that voice of the Holy Ghost in the 95. Psalme, be written upon the doore-posts of our hearts, never to be forgotten. To day if ye will heare his voice, harden not your hearts, as in the provocation, in the day of temptation in the Wildernesse : when your Fathers tempted me, and proved me, and saw my workes. And as in my Text, so there,

Psal. 95. 7.

Heb. 3. 7.

Vers. 7.

8.

9.

10. there, their folly is recorded: *Forty yeeres long was I*
grieved with this generation, and said; It is a people
 11. *that doe erre in their hearts, they have not knowne my*
wages: And their punishment; Wherefore I sware in
my wrath, they should not enter into my rest. This sto-
 ry the *Apostle* alluding to, (1 Cor. 10.) tells us; *It was*
 1 Cor. 10. 11. *written for our admonition.* And more plainely in
 Heb. 3. the *Epistle to the Hebrews*, repeating this *Psalme*,
 where this story is written, applyeth it to the *Chri-*
stian Church; whence this *Psalme* in the *Church*
of God hath beene used by the *Church of God* in all
 Psal. 95. *ages*; for an *Introit Psalme*, to put us in mind, ¹ how
we should enter into the House of God, in the 6. Vers.
O come let us, &c. ² How we should offer, Vers. 1.
O come let us sing unto the Lord, Let us heartily rejoyce
in the strength of our salvation: Let us come before his
presence with thanksgiving, and shew our selves glad
in him with Psalmes: for the Lord our God is a great
God, &c. ³ How we should heare, and come neere
to heare, Vers. 7, 8. *To day if ye will heare his voice,*
harden not your hearts, &c.

The Text agreeth with the *Psalme*. Both of
 them teaching us *our duty*.

1 First, by *Precept*, for *entring, hearing, and offering*.

2 Secondly, by the contrary *Errour*; that they do erre
in their hearts, and are but *fooles* that do otherwise.

3 Thirdly, by the *fearefull punishment*, that follow-
 Heb. 3. 18. *eth their folly; They shall not enter into his rest*; they
shall bee as they will be, fooles; *G o d* will not
know them, that will not know him: They shall
not enter into G o d s joy and rest, who are so care-
lesse to enter into G o d s House; so carelesse of
their behaviour in Gods House. And

And indeed, both the *Manner* and *Order*, to be used in Gods divine service, and worship, is here set downe.

The Division.

1 The *Manner*, 1 how we must enter, 2 how we must heare, 3 how we must offer, and 4 how we must come neere to heare.

2 The *Order*, that, as we must first enter, before we heare, so we must heare, before we can offer, pray, or praise God, as we should.

From both these (the *Manner* and the *Order*) We for better order sake, will digest all our duty into these three Propositions.

First, [That we must first (after our due entring) heare.]

Proposition I.

Secondly, [That in the *House of God*, we must beare the *Word of God*.]

II.

Thirdly, [That we must not only beare Gods Word; but we must also offer unto God: And,

III.

That we may offer, as we should, We must come neere to heare.]

And here (Beloved) the better to shew you these particular duties, we will do, as Mariners oft-times, in describing dangerous Coasts; shew you where others heretofore have made shipwracke, where others have committed folly; that you may avoide their sin, and so escape their punishment.



First, for the first Proposition, or Observation; That after thy due entring, thou must beare; first, Take heed to thy foot how thou entrest.

I. Proposition 1 Duely enter.

And even here some are so ready for hearing,

Gained more than they lost.

that they skip over the duty of *entring*, *Take heed to thy foot, &c.* They are perswaded comming late, (for so they please to come, not till the Sermon begin, that they may be sure there be nothing but *hearing*;) then if they come, (for come they will not, unlesse they may *heare*; and no hearing, if no Sermon:) when they come thus late, they hold it (I say) unlawfull, nay, superstitious to fall downe on their knees, to offer any prayer unto God: the reason, say they, is in my Text; because forsooth, they are commanded to be *more ready to heare*, than *to offer the Sacrifice of fooles*. Miserable men, according to the old Proverbe, *δύς κ' ἑπὶς μωροί*; thrice fooles: for so many times, for such, are they condemned, even in this Text they cite.

Matib. 8. 9.

I For their late *entring*: for *hearing* being their timeliest exercise, they are commanded to be ready to *heare*, that is, to make haste to the House of God, to be swift to heare the Word of God; to be as diligent in Gods service, as the Centurions Servants were in his, Mat. 8. When he bids come, to come, and not to go from hence, till he biddeth us go. It is the Law of our Church in the 18. Canon, That no man depart out of the Church, during the time of Service and Sermon.

Io. Cassianus
Instit. l. 3. c. 7.
& li. 4. c. 16.
Concil. Agathen.
Can. 47.
Psalm. 122. 1.

And it was the ancient custome of the first and ancient Church. *Cassian* tels us, that they which came after the first Psalm was begun, were subject to *censure*. And the Councell of *Agatha*, with diverse others; That they that were too ready to depart from *hearing*, should be alike censured: thou must make haste, and be ready to heare; not over ready to depart from hearing.

The

The second folly, for which they are condemned, is for *ill entering*; that being come late, they will thus *enter*: that having committed a sin, and folly in the one, they will notwithstanding adde another *folly* in the other: that being not ready to *heare*, they are over-ready to leape over their lesson in the first words; *Take heed to thy foot when thou entrest.*

It is reported by *Buxtorfius*, that the *Jewes* being moved by the authority of this Text, have an *Iron Instrument* placed at the entrance of their *Synagogue*, with which they pare off the dirt off their *feet*, before they *enter*. Thus they abuse the Text to their superstition. But these men farre more abuse it, and more wickedly; making this Text the Patron of their impiety. Let us see and examine it, and we shall soone see, that Inke serves as well to make Paper white, as this to maintaine their folly: Nay, doth it not rather condemne them?

Io. Buxtorfius
de Synag. Juda.
cap. 5.

1 For first, is it not the first, *Take heed to thy foot*? &c. Wonder it is how they can *beare* that which is not; leape over this duty, and never see it! Let them but doe the first, *Take heed to their feet*, when they *enter*; and let them then be as *ready to heare*, as they please.

2 This word here used for *hearing*, signifieth to obey; so *Gen. 26. 5.* because that *Abraham heard* (or obeyed my voice:) it is so usually taken in the Scripture: even this sense it hath also in this place: Thus to *heare*, is to heare indeed.

Gen. 26. 5.

3 This word *Cherob* signifieth an orderly coming *neere*: and therefore such as best agrees with

1 Sam. 15.

this reverence; it being a meanes for our orderly *hearing*, if we come neare, as we should do: *We will go into His Tabernacle, and fall low on our knees before His footstool, Psal. 132. 7.*

Psal. 132. 7.

4 This *hearing* being for *offering* and *prayer*, as we shall see hereafter; it must needs be, that G O D must needs best accept that, for which our *hearing* is ordained, *Rom. 10.*

Rom. 10. 13, 14.

5 Besides, the word *Bethelohim*, the House of G O D, sheweth, that the way to *take heed* to our *feete*, is to *enter* by *prayer* first; because, even the House of G O D is *the house of Prayer.*

Esa. 56. 7.

Psal. 49. 7.
Non enim ingredi Domum Dei, sed sine offensione ingredi, laudis est. Si esset, &c. S. Hieronymus in *locum*. Secus Alcuin. in *locum*. Basil. edit. 1531

6 Again, there is an *hearing* in *prayers*: *Attention* to them, is a duty of this *hearing* also: And do not the words, (be not rash with thy mouth) inferre as much? And if G O D forbid the *rashnesse* of the *foote* in the former words, and the *rashnesse* of the *mouth* in the following; doth He not much more forbid the *rashnesse* of the *care*, which ought first to be opened by *Prayer*, according to that of the Psalmist: *But mine eares hast thou opened.* We pray for the one; L O R D open thou our lips, that our *mouth* may shew forth thy praise. And ought we not to pray for the other? Surely, it is not so easie a thing to heare as they suppose. It is the saying of *Alcuinus*, and others of the ancient from Saint *Hierom* and Saint *Austen*: *Si esset omnium, qui in Ecclesia Dei, &c.* If it were so ready, or easie a matter, for all, that are in the Church of G O D, to heare the Word of G O D, &c. Surely, (say they) the HOLY G H O S T would never have bid us; *Come neare, that thou maist heare.* I may ad; if the

H O L Y

HOLY GHOST had thought it needlesse ; Hee would never have made this a Rule for His Church: *Take heede to thy foote.*

But they object againe : Prayer in time of Reading or Preaching, is a private worship ; and therefore unlawfull in the time of publique Service. *Objection.*

I answer : It is not, unlawfull : for did not *Saint Peter*, and *Saint Iohn*, *Acts 3. 1.* make their petitions, after the Christian manner, in the Temple, the *Iewes* being at their *publique Service* ? Did not *Samuel's* Mother aske a Sonne of *G O D*, in the time of Divine, and publique worship ? Yes surely : And may not we doe the like ? No doubt we may : Doubtlesse we must not otherwise. Remember, this is an *entry to hearing* ; *Take heede to thy foot*, when thou goest into the House, &c. And remember this also ; *Appropinquans audias* : Come neare, that thou maiest heare : And thus much of our due entring. Now of the second duty ; our *hearing*. *Ans.*

That next after due entring ; wee must *heare*. And after due entring, *Heare*. *Hearing* is the sence of discipline : It is that, which *G O D* first requireth of you : It is the first in our Commission ; *Goe, teach all Nations* : For as he that is borne deafe, and never heard ; is alwaies dumbe, and will never speake : So he, that never heareth the Word of *G O D*, can never invoke the Name of *G O D*. *How shall they call on Him, of whom they have not heard, Rom. 10. 13.* Hence, it was the custome alwaies in the Church, that first they *heard* : So was it in the Church of the *Iewes* ; *Nebem. 9. 3.* They read the Law one fourth part of

Concil. Laodice-
cen, Can. 19.

Levi. 2. 13.

Marke 9. 49.

Nos. 6. 6.

Lactantius. lib.
1. cap. 1.

Rom. 12. 1.

the day ; and another fourth part they confessed and worshipped the Lord their God. After their Prayers, as *Iosephus* describeth it, followed their Sacrifice. This order being observed afterward in the Christian Church, (as it is most obscurely collected from the 1 Cor. 11. &c.) the whole Service, was called by the Greekes ταξις αμολυθια ; as also by the Latines, Ordo. And indeed, as the *Catechumeni*, amongst the Greekes, and mother Church ; and *Audientes* amongst the Latines, was the first step to Christianity, or rather the preparation to it ; So likewise the Prayer of the *Catechumeni*, or *Hearers*, was the first Prayer of the three : So that ancient Counsell of *Laodicea* reckons it : So the Greeke *Dionysius*, Saint *Chrysostome*, *Clemens*, and all the ancient record it : and the same order the Church of England hath most justly followed ; that, as in our Churches the *Pulpits* are placed below, the *Altar* above, or in the highest place ; so wee should first heare, before we presume to offer. Thus, amongst the *Iewes*, every Sacrifice must bee seasoned with salt, the Symbol of knowledge : And G o d requires our heart, the seat of knowledge. I will have mercy, and not sacrifice : and the knowledge of God more then burnt offerings. So true is that of *Lactantius* : Neq; religio ulla sine sapientia suscipienda ; nec ulla sine Religione probanda sapientia. It is our reasonable service G o d calls for : For, as He hath given us reason, so He would we should chiefly shew it in His Service. For this cause the *Aegyptians* made them eyes and eares of gold and silver, and hung them in their Temples ;
intimating,

intimating, that they should first *heare*, before they presumed to *offer*. Hence also that Symbol of *Pythagoras*; That wee must not speake of *G O D* *sine lumine*. And indeed, the calling upon *G O D*, is called the *seeking of God*. The Woman in the Gospell, before she *sought*, first *lighted her candle*. The like must wee doe: we must light the *candle* here, that must light us at the *Altar*; we must first *heare*.

Esa. 55.6.
Matth. 7.7.

And as we must *heare* first; So we must *heare* that, which is first in *Gods House*, *Gods Word*: for that, as the *Psalmist* tells us, is that, which is a *light to our feete*, and a *lanterne to our steps*. A light indeed, not onely to shew us our way; but also to guide us in our way. The *Church* is *Heaven* upon *Earth*: and the *Scriptures*, the *Old* and *New Testament*, are the *lights in this Heaven*. Therefore amongst the *Jewes*, in their *Synagogues*, there was the *reading of the Law*, and the *Prophets*: and every *Sabbath day* *Moses* was read in all their *Cities*. Semblably did the first *Christians*, even in the *Apostles* times; reading, as we doe, both the *Old* and *New Testament*. To this the *Apostle* alludeth, *Colos. 4. 16.* So more fully, *Ephes. 5. 19.* But most plainly, *Colos. 3. 16.* Let the *Word of God* dwell in you richly in all *wisedome*, teaching and admonishing one another in *Psalmes*, and *Hymnes*, and *Spiritual Songs*, singing with grace in your hearts to the *Lord*. And whatsoever ye doe in word, or deede; do all in the name of the *Lord Iesus*, giving thanks to *G O D*, and the *Father of Him*. Where, the whole

II.
Proposition
Heare *G O D's*
Word.
Psal. 119. 105.

Acts 13. 15.
Acts 15. 21.

Gal. 4. 26.
Ephes. 5. 19.
Colos. 3. 16.

Hoc officium,
sicut quodlibet
aliud præter
nocturnum O-
ratione cōclu-
ditur: Domine
Deus Pater,
qui nos ad
principium Di-
ei, &c. Hug de
S. Viñ. De
Eccles. Offic. li.
2. c. 2. Vide
Ejusdem. c. 16.

whole order of the *Church Service*, being summarily comprised, is in like sort observed by our holy Mother, the Church of England: Her prayer of the *Catechumeni*, (as *Hugo de Sancto victore*, gives us cause to distinguish it) ending at the *first Collect*, is entirely the Word of God: even many entire portions of Gods most holy Word. (1) The Psalmes, (2) First and Second Lessons, (3) Evangelicall Anthems, most fit to expresse our joy in CHRIST, our praising God for the Word of God. (4) Those short and pious Ejaculations, all entirely the Word of God. And as in the first; So in her second Service, where, after the due entrance, by a particular Confession of our sins in every *Commandement*; the first thing we heare, is the Word of God, in two other Lessons, *Epistle and Gospell*. And as we call, use, and order them, so were they used in all ages and Churches; Plentifull testimonies may bee brought concerning this, not onely out of the most ancient Councells, and first Fathers; but also out of those first Liturgies, of *Antioch, Alexandria, Hierusalem, Constantinople*; As even at this day, they are in the same order observed, by the *Gracians, Indians, Russians, Abissines, and Ethiopians*, not to speake of the *Latine*, and *Westerne Christians*. So you see; we doe what we should do, what hath alwaies beene done, by all, in all places, at all times. And in doing thus, you see, the Church of England is truly *Catholique*.

But are there no follies in hearing? Yes surely: else, what need our blessed SAVIOUR say, *Take heed how ye heare*: Many follies there be in hearing,
and

and these two are the greatest. 1. That men thinke; all Religion consists in *hearing* only; these do not offer. The 2. That they thinke, there is no *hearing* without a *Sermon*: these forget this, that they must *come neare to heare*. And indeed, as in *comming*, there is *foote* after *foote*, one step after another; as degrees in *comming*; So are there degrees in *hearing* whereby we *come neare to heare*.

The first, and neereft degree in *hearing*, whereby we come close up to God; is, the *hearing* of the sacred *Oracles of God*: God's originall *very Word*, properly so called in the *Old* and *New Testament*; having in the *Old* a double difference of the first, or second Canon; or bookes *Canonicall* and *Apo-cryphall*; received also as were the rest from the *Jewes*, to whom were committed the *Oracles of God*, *Rom. 3. 2.* And therefore the *Christian Church* durst not reject them; though, because they received them not alike from all, they had them not in the like reverence. These bookes, though distinguished from the other and valued under them; yet were farre preferred before all *Ecclesiasticall* writings, whether of particular men, or Churches: they were read in the Church, (next the *Scriptures*) for manners, and instructions in lesser points: the other being received onely for the undoubted Canon, and rule of faith. So you see the first degree, wherby we come nearest to heare, and wherein we are safest in *hearing*, is in *Hearing God Himselfe*.

Degrees in
hearing.

I

Rom. 2. 8.

The second degree, whereby we *come neare to* *heare*, (though not so *neare*, as before; nor so sure,

2 Degree.

H

as

Of the Subordination of Church Duties,

as the other) is the hearing the Word of G O D applied, either by generall, or particular Churches, in their (1) Catechismes, their (2) Councels, (3) Confessions, their (4) Ritualls, their (5) Homilies, which, next the Word of G O D, are most worthily preferred before all other private works, or Preachings, being the workes of (1) many, and those most learned, and holy men : (2) discussed with the clearest judgement : (3) penned with the maturest study : (4) delivered in the shortest manner : (5) applied in the most familiar phrase : (6) ordered with the plainest method : (7) shewing the most needfull points : Lastly (8) comprehending most fully the summe, substance, and body of Christian Religion. This degree, though not so neare as the former, yet by these eight steps, if not many more, it comes nearer up to heare, then the latter ; Which is

3 Degree.

The third kinde of *hearing* the Word of G O D : from particular, and private men in their *Sermons*, or *Homilies* ; which, being the workes of one man alone, are therefore most subject to errour : large discourses, and therefore more apt to be mistaken ; more hardly understood ; oftentimes not so applied to the meanest capacities : many times conversant (as the Text leadeth us) about unnecessary truths, and high disputes : confused and intricate in their order, manner, and method : partaking of many imperfections, weakneses, and ignorances, in respect of those many wants, even in the best of any of us all : For we are (though sent from God) but men, subject to infirmities ; failing (I say) many times

times for want of study, want of time, want of bookes, want of meanes, want of learning, want of judgement, &c. and these, and many more, even in the best of ours.

Not to speake of the greater part of Sermons, for the most part, the worse in all; perchance not penned at all, delivered with little, or no studie, oft-times with little judgement, by men of small knowledge, learning, or reading; without any scanning, discussing, or clearing; following their owne private fancies, rather then the Word of **G O D**, in the received Tenets of the Christian Church.

Not to speake of those Sermons of turbulent, factious, and seditious men, (worthy of no name, memory, or mention; but the mention of *Pilate*) who, as hee, out of a desire of pleasing others, or profiting themselves by gaine, lucre, or vaine glory, dare doe that, which I dare not speake of; nay, which I tremble to thinke of, opposing *God* and *His Church*, *Christ* and *His Spouse*; rending, tearing, and dividing **C H R I S T**s seamelesse Coate; nay, dismembring, and renting His most glorious body.

So you see, that Sermons are the least, and last degree of *hearing*, whereby we least come neare to *beare*, in which, greatest danger of *hearing*.

And surely, give me leave to tell you, where Sermons, and private expositions have prevailed, and the Word of **G O D** it selfe, either neglected, or despised, or any way thrust out in publique, there *follies* have beene multiplied, *fooles* have abounded, not *knowing* that *they doe evill*: This experience

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shewes us, (and because my Text is Historicall) I will briefly shew you in the Iewish, Easterne, Westerne, and Muscovy Churches.

1 In the *Iewish*, the *Iewes* neglecting the more publike authority of the Word of God, and leaning to the doctrines of men, in their traditions, they fell at last to build the Law of *Moses* upon their Talmud, Misnah, with their Gemarabs by doing evill, they became fooles, that knew not that they did *evill*; their Religion now being nought else, but a masse of *fooles*, and a packe of extreame *follies*.

2 In the *Church of Greece*; one siding with *Cephas*, another with *Apollos*; even in those earely dayes: men getting them an heape of Teachers, having itching eares, hating sound Doctrine, and multiplying foolish errours; Sermons were restrained to some few, to Bishops onely in their severall Diocesses, or some from them: and now, as it seemeth, they little venter beyond their Συραγγελια.

3 In the *Church of Rome*, the Scriptures once read constantly, as with us, through the whole yeare; whereas, being after hid in an unknowne tongue, and Legends obtruded for them: their Sermons began to bee fraught with follies, the Truth of G o d began manifestly to bee corrupted.

4 Lastly, the *Church of Mosco*, and *Russia*, neglecting the truth of Gods Word, and giving eare promiscuflouy to private interpretations, and Sermons of men unlearned in the Scriptures, and G o d s Divine truth, were at last faine to have
private

private Sermons, and Preaching, as wee properly call it, suppress, and publique penned Homelies read in their places.

I cannot stand now with any more reasons, which I might produce to shew you, that howsoever these other bee excellent degrees of *hearing*; yet in them there must bee caution, as before for *entring*, *Take heede to thy foote*; So now for *hearing*, *Take heede how you heare*; whom you heare, and what you heare. As for the Word of G O D, it is the touchstone, the *rule it selfe*; that *ἄσολον γάλα*, the sincere milke; that sure word of prophecy, whereunto yee doe well, that yee take heede, as to a light, that shineth in a darke place. Our Sermons howsoever, in respect of this *light*, are but as *candles* to the *Sunne*. This is the way, whereby we may and do (God be praised) come *nearest* to *heare*. Certainly, howsoever we doe, (as I hope we all do reade the Scriptures at home) yet the Word of God, as it hath most right to *the House of God*; so then most of all hath it *God's blessing*, when in *God's House*, it is delivered by *God's Minister*, in the person and presence of *God*. *Where two or three are met together in my name* (much more, if in His owne house, *Matth. 18. 20.* to His owne Word) *there am I in the midst of them*: Thus you see, how wee must come *neare* to *heare*.

But we must not only heare: It is at this day, the *folly* of the *Jewes*, that they thinke they may turne their Temples into Schooles, but they may not change their Schooles into Temples. And is not

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the

III.

Proposition

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1 Cor. 12. 19.

Rom. 15. 14.

Ephes. 5. 19.

Coloss. 3. 10.

1 Cor. 14. 35.

1 Tim. 2. 15.

Heb. 5. 12.

2 Tim. 3. 7.

S. Chrys. Hom.

3. in Coloss. f.

1378.

the same folly found at this day also with us? Not to speake of Schooles kept here for Children, an abuse certainly none of the least amongst us. Doe you not think, that all Religion consists in *hearing*? Are not our *Churches* made onely Schooles? and of *Oratories*, and *houses of Prayers*, are they not made *Oratories* (in another sence) for preaching, and *hearing* onely? I appeale to our selves: how we throng on all hands to the one, a *Sermon*? how scarcely, or not at all are we seene at the other, *Prayers*? As if we were *all eare*; but *where then is the body*, 1 Cor. 12. the body of Religion? It was not so in the Apostles times, when notwithstanding being new converted, they had more neede of *hearing*. I am perswaded (saith the Apostle) that you are full of all goodnesse, filled with all knowledge, able to admonish one another, Rom. 15. 14. Teaching, and admonishing one another, Ephes. 5. 19. The women must learne from the men at home, 1 Cor. 14. And the Children from the Mothers, 1 Tim. 2. 15. The Apostle chides the Hebrewes, Heb. 5. 12. that *when for the time they ought to bee Teachers, they have neede againe to bee taught the first principles*. And it was the Apostles censure of some bad ones, 2 Tim. 3. 7. that they were *ever learning, and never learned*. Beloved:

There is a time limited for the learning of every science; and Saint Chrysostome expostulateth with his people: *How long shall wee bee teaching you faith, and good manners? shall we alwayes dwell in hearing?* *Ἐπὶ τοῖς Ἀποστόλοις ἔκ ἑως ἤρ'*: It was not so in the Apostles times. They, when they had instructed any, passed them by, and made them Teachers over others; and

and thus they went (sayth hee) over the whole World.

And indeed the first and best Christians, after they had learned their first principles in their Catechisme, they gave themselves continually to Prayer,

Acts 1. 14. For, as in our Church Service, the Creede, the Confession of the faith followeth next after the hearing of G O D S Word; to shew us, that faith commeth by hearing, and hearing by the Word of G O D, *Rom.* 10. 17. So, after the Con-

Acts 1. 14.

2. 42.

6. 4.

fession of our faith; our faith confessed, presently shewes it selfe in Prayer. This, as the order of the

ancient Churches in their Liturgies, is observed by our holy Mother, the Church of England, being that very naturall order, which the Apostle most plainly layeth downe. *Whosoever shall call on the*

Rom. 10. 17.

Name of the L O R D, shall bee saved. How then

Rom. 10. 13, 14.

shall they call on Him, in whom they have not believed?

and how shall they believe on Him, of whom they have not heard? and how shall they heare without a Prea-

cher? So then; The end of our Preaching is, that

you may heare; The end of your hearing is, that you

may believe; The end of all our believing is, that

we may all pray, invoke, and call on the Name of

G O D. Thus the end of all our hearing is, that

we may offer.

And indeed, (as Saint Cyprian, and all Divines

S. Cypr. lib. 2.

Ep. 2.

S. Chrys. orat. 2.

de precat. f.

846. T. 1.

note) in hearing God commeth neare to us; God speakes

to us: but in Prayer, we come neare to Him; we speak

to Him; this being the true Sacrifice, which, after

the abolishing of those bloody Sacrifices; now only

remaineth in the Church of God, the house of prayer.

Esa. 56. 7.

And

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And surely, after G O D S Law transgressed by Adam, as the bloody *Sacrifices* were necessary for a threefold end. 1. To signifie what man had deserved for sinne, viz. to dye, as the poore beast did. 2. To Type out C H R I S T I E S U S, the true *Lambe of God*, slaine from the beginning for sinne. 3. To testifie their perfect *thanksgiving* and intire obedience for their Redemption from sinne: So likewise, C H R I S T being come, it was requisite they should cease, and others should succeed in their roomes, for the same ends and use.

It is very remarkeable, that the Genealogies of their Priests being confounded, and their Temple destroyed (to which their Sacrifices were tied, *Dent. 12. 26.*) now, at this day, the *Iewes* comfort themselves in that of *Hose. 14. 4.* *Wee will render the calves of our lips*; acknowledging this in their Prayers, at this day, to be the true *Sacrifice*. And indeede both to them and us, there were alwayes three kindes of Spirituall Sacrifices, whereby in our prayers we come neare to offer.

I The *Sacrifice of Penance*: that as the beast was slaine for sinne, so we should dye to sinne. This wee have in that Pænitiell, *Psal. 51. 17.* *The Sacrifices of God, are a broken and contrite heart: a broken and contrite heart, ô Lord, thou wilt not despise.* This *Sacrifice* our Mother Church intends we should offer in that laborious *Pænitiell Prayer*, the *Lettany*, which anciently using, (as doth ours, that forme of; L O R D, *have mercy on us*, from the Pænitiell, *Psal. 51. 1.* was called *Κύριε, ἐλέησον*, and

Dent. 12. 26.

Hos. 14. 4.

Degrees in offering.

I

Psal. 51. 17.

Psal. 51. 1.

and being performed in all devout humility, in the very words and formes of *beseeking*, were called *devoirs*: and lastly, continued with fasting, and all earnest laborious constancy, was called *extremité*.

Acts 12.5.

2

The second is the *Sacrifice of Mercy*: It was *mercy*, that another, namely *Christ Iesus*, typed in the *Sacrificed* beast, should dye for them, for us, for all. And therefore *G O D*, as He sheweth *mercy* to us, so He requires *mercy* from us: *I will have mercy, and not Sacrifice*, *Hos. 6. 6.* This *Sacrifice*, as it was anciently observed in the Communion of the first Christians, in their collections (they thence being called *εὐχολογία* by the Greek, and oblations in the Latin Church:) So is it also commanded in our *Offertories*, as being that *Sacrifice, with which God is well pleased*, *Heb. 13. 16.*

Hos. 6. 6.

1 Cor. 16. 1, 2.

Heb. 13. 16.

The third is the *Sacrifice of thanksgiving, and obedience*: *To obey is better then Sacrifice*, *1 Sam. 15. 22.* and for praise, *Psal. 50. 14.* Offer unto *G O D* *thanksgiving*; and pay thy *vowes* unto the most high: and *Verse 23.* *Who so offereth praise, he honoureth me.* We praise *God* in the *Psalmes*; but more peculiarly we give Him thanks in our *thanksgiving*, the blessed *Eucharist*; wherein, offering not *Christ Iesus* unto *God*, (for we neede not, we cannot; He did it Himselfe perfectly, being once offered,) but offering His body; we offer our selves in Him. They are the very words of our holy *Mother*, the *Church of England*, in her post-Communion: *And here wee offer, and present unto thee, ô Lord, our Souls and bodies, to be a reasonable, holy, and lively Sacrifice unto thee*: The very words of the *Apostle*, *Rom. 12. 1.*

1 Sa. 15. 22, 23

Psal. 50. 14.

23.

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By

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Rom. 12. 1.

Esa. 55. 6.

Matth. 5. 48.

2 Pet. 1. 4.

Eccles. 12. 13.

Gen. 4.

Psa. 40. 6.

1 Sam. 15. 22.

1 Cor. 16. 30.

By the first, the *Sacrifice of Penance*, in humble fasting and prayer, we kill the *Sacrifice*, we crucifie the old man, we slay the body of sinne, we turne from sinne, returne to God, and seeke His face, Esa. 55. 6. this is that first degree of our comming neare.

By the second, wee come nearer by workes of *mercy*, and almesdeeds, imitating in doing good, the Authour of all good, being made like unto our heavenly Father, Mat. 5.

By the third, our thankfull and faithfull obedience, we come close up to offer ; being conformed to Christ, following His example, walking in His steps : and by an obedient tending of our selves unto God, in the blessed *Eucharist*, receiving His body and bloud, He living in us, and we in Him, we are made partakers of the Divine Nature. And truly, obedience is the end of all : the end of all ; to feare God and keepe His Commandements, Eccles. 12. It is the principall thing in our duty: the chiefe in the Text : It is our perfect hearing ; our perfect offering ; our comming neare. So some expound it ; Offer ut audias, making this offering to bee all in all : For this wee beare, that wee may know to doe our duty : For this we pray for Grace alwaies, that wee may be able alwayes, at all times, to doe our duty. This is that, which God accepts in Abel, Gen. 4. which He commends in David, Psa. 40. which Hee command's in Saul, 1 Sam. 15. 22. which He requireth of every one.

A true *Sacrifice* indeed, where we offer not strange flesh ; but as Saint Austin, Gregorie, &c. our own will unto God. A true *Sacrifice*, where we offer not onely nostra,

nostra, that which is our's ; but *nos ipsos*, our bodies and soules, a true Sacrifice, where we offer, not the dead bodies of unreasonable beasts ; but a Spirituall, reasonable, living, and holy Sacrifice, Rom. 12.1. And indeed this is that, for which we are all made an holy Priesthood, to offer up Spirituall Sacrifice, acceptable to God by Iesus Christ ; and thus in Him wee truly and indeed come neare to offer.

Rom. 12.1.

1 Pet. 2.5.

Our Prayers are offered in His Name ; by faith in His Name ; they begin and end in Him. He is our Mediatour, to present these unto God, 1 Iohn 2.2.

1 Iohn 2.2.

Our Almes (if we look, they should do us good) must be in His Name also, Mat. 10. 42. at least He accepts them so, Mat. 25.40.

Matth. 10.42.

25.40.

Our obedience must be rendered in our thanksgiving for Him. *Whatsoever you do in word, or deed, do all in the Name of the Lord Iesus, giving thanks to God, and the Father of Him. By Him (saith the Apostle) let us offer the Sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name, Heb. 13. 15.*

Collof. 3.17.

Heb. 13.15.

And now (beloved) having passed over many things, which I should have shewed in the duty of our comming neare to heare ; I have onely contented my selfe, in declaring the order, and manner to be observed in Gods divine worship. An order truly, as appointed by God, so truly and fully observed by our holy Mother, this famous Church of England. An order truly it is ; so the Church alwaies called it : And orders (you know) are to be obeyed, to order us, and to keepe us in order and obedience.

(h²)

Let

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I Cor. 14. 40.
33.

Let all things be done decently, and in order, I Cor. 14. 40. For God is not the author of confusion; but of peace, as in all Churches of the Saints. And indeed, the ancient Fathers, as they were nearest those times; and therefore might best tell us: So they are bold upon it, that this order was appointed by the Apostles, and by them together with the Christian faith propagated in all Christian Churches. It is fit therefore we all stoope to this order.

And truly in my Text, which is the more remarkable, the very same words, that expresse *Gods* will for this order, do also peremptorily set down *Gods* command for our obedience. So the word, to heare, with the Text, is by the marginall citations referred to that of *I Sam. 15. 22. To obey, &c.*

Psal. 40.

2 So the word, to offer, is extended to obey; seeing that obedience is the end of all our offering, *Psal. 4.*

Prov. 15. 8.

21. 27.
Esa. 66. 3.

3 The word, *Charob*, is so by some rendred, *offer ut audias*; making this offering all in all. And indeed, as the Prayer, and *Sacrifice of fooles*, that is, sinfull and wicked men, *is an abomination to the Lord, (Prov. 15. 8.) as the cutting off a dogs neck, and the offering of swines bloud, Esa. 66. 3.* So likewise our hearing, prayers and offerings, are but types and meanes for obedience. Obedience (as *S. Austin* calleth it) is the mother, the guardian and keeper of all vertues. The sons of *Ionadab*, how are they praised, even by *God* Himselfe (*Ier. 35. 2.*) because *they obeyed their Father*, in a temporall obedience, in abstinence from things lawfull, and though indifferent, yet in some sort necessary! How far more glorious is it, to obey *God* our Father; *Christ Iesus* our Lord;

Ier. 35. 2.

Lord; the Church, our Mother, in, and for spirituall obedience? God, that hath set His Church over us, requires obedience to His Church from us, *Heb. 13. 17.* *Heb. 13. 17.* Obey them, that have the rule over you, and submit your selves; for they watch for your Soules, as they that must give account for you, &c.

And indeed, as in hearing, (if we heare not him, that stands next us, there is little hope we should heare those, that are a far off: So, if we heare not the Church of God, whereby God commeth neare to us, there is little hope, we will obey and heare God. As it is in love: If we love not our brother, &c. *1 Ioh. 4. 20.* So it is in obedience; a duty of love: If wee obey not the Church, which we have seen, how shall we love God, whom we have not seen? Divines are wont to compare Obedience to *Jacob's ladder*; the lower part of obedience to the Church, stand's on Earth; but, as *Jacob's ladder*, it end's in Heaven: And, as there, so here God stand's at the top of it: And, as in *Jacob's ladder* no ascending to the highest, but by the lower steps; So, no obedience to God, unlesse we obey His Church. He that beareth you, beareth me; and hee, that despiseth you, despiseth Him that sent me, &c. *Luke 10. 16.* So *Ezek. 3. 7.* God tells His Prophet, that the Children of Israel will not heare thee because they will not heare me: And Christ bids us, that he that will not heare the Church, should be as an heathen, and a publican. *Mat. 18. 17.*

No hope of such wilfull fooles: And therefore my Text, as out of hope, though it speake of them; yet it speakes not to them: as out of all hope to do any good upon them: It onely, and boldly speakes

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of them, this ; that they are, *fooles* indeed. And truly, Is it not *folly*, for one man to oppose the whole *Christian Church of God* ? Is it not *folly*, for one man to thinke himselfe wiser than *Gods Church Catholique* over the world, assisted with *Gods Spirit* in all ages ?

Is it not *folly*, for things indifferent to breake the union, and peace of all *Christian Churches* ? Is it not *folly* in the highest degree, that though they have beene convinced of their *follies*, they will notwithstanding goe on still in their *folly*, and *not know*, or acknowledge, *that they doe evil* ?

I am not hasty to apply sentences of condemnation : I wish from my heart their conversion, who are thus perversly affected. As I said at first : my Text speaketh not, nor I (as I hope) to any such here : yet I desire, that, they that will not *heare* from me, from us here ; may at *least*, heare from us by others here : Our prayers shall be for them ; our studies and endeavours (if it may be) to doe them good.

Exhortation

In the meane time, my Exhortation is to you.

First, for *obedience* to our *Mother Church*, and conformity with her to the best and purest *Churches*. Surely (beloved) it is not safe to disobey ; seeing he that dispiseth her, cannot chuse (as I have shewed) but displease *God* ; being in a great forwardnesse to make Him turne His backe upon him : and upon his *Cain-like* offering.

2 For caution in *bearing* ; how and whom you heare : seeing it is not likely, that they should teach *obedience*, who are themselves the authors of disobedience.

bedience. It is S. Iohn, 2. Ep. v. 10. *If there come any to you, not having this Doctrine; receive him not into your house, nor bid him, G O D speede.* Ioh. 2. Ep. v. 10

3 For particular obedience to this order in G O D S divine, and publique worship, that you be carefull how you *enter*; whom, when, and how you *heare*; what, and how you *offer*: That you be carefull *so to offer*, that you may profitably *come neare*; so to come *neare*, that you may *obediently heare*; so to heare, that you may religiously, and piously offer.

And if thus we *offer*; it shall be truly, as some read it, *Super donum insipientum Sacrificium*; a *Sacrifice far above the Sacrifice of fooles*. It shall be the *favour of life unto life*; a *Sacrifice* truly acceptable to God, in the Merits and Passion of *Iesue Christ*.

FINIS.

THE

bedience, it is 2. Job, 2. 10. If there come any
to you, not bearing this Doctrine; receive him not into
your house, nor bid him, G. O. D. bless.

3. For particular obedience to this order in
G. O. D. a divine and public worship, that you be
carefull how you enter; whom, when, and how
you dance; what and how you offer: That you be
carefull to offer, that you may properly come
near; to come near, that you may devoutly
dance; to dance, that you may religiously, and
piously offer.

4. That you be careful; to think be ready, as some
times, to offer the sacrifice of thanksgiving; a sacri-
fice for above the sacrifice of feasts. It shall be the sa-
crifice of life unto life; a sacrifice truly acceptable to
God, in the Means and Passion of Jesus Christ.

THE

THE



A
SERMON
PREACHED IN
CHELMSFORD,
AT A QUARTER-
SESSIONS.

1632.

Ecclesiastes 5. 2.

*Be not rash with thy mouth, and let not thine heart be
hasty to utter any thing before God: for God is in
Heaven, and thou upon Earth; therefore let thy
words bee few.*



May not wave this *Text*, because of
the *Occasion*; nay rather, this *Text* best
fits the *Occasion*: for even here behold
a *Sessions* also.

1 The Iudge upon the Bench:
God in Heaven.

I

2 The

2 The *Offenders* at the Barre. *Coram* : before
G O D the *Iudge*, *Thou* (whosoever) upon *Earth*.

3 *Errors* committed, *Abuses* to bee reformed :
Errours censured, *Rashnesse* in the mouth, *Hastinesse*
in the heart, the two most usuall and common
offenders.

4 The *Laws* to be promulged, the *Charge* that
is given, and that of both sorts, both *negative* and
affirmative, as well forbidding, as bidding and
commanding.

*Be not rash with thy mouth, and let not thine heart
be hasty, &c. Let thy words be few.*

And indeed these *Sessions* have the advantage of
all ours here on earth. 1 For the *Matters* about
which; they are such as concerne the *High Court*
of Heaven; or our *Petitions* to the *Star-Chamber*
of the Highest G O D, *Prayer*. 2 For the *Iudge*,
it is G O D, as farre above all here, as Heaven is
above Earth. 3 For the *Offenders*, it would bee
considered, whether they that be *Judges* here be-
low, be not as others, *guilty Offenders* at this barre
here. Especially, this would bee thought upon
with the first, Whether these *Sessions* in this place,
well held, would not make way for the better per-
forming ours. And doubtlesse so they will; For
what better in the entrance and beginning, than
that, with which (if they begin aright) all men do
begin withall, *Prayer, the Lock of the Night, the Key*
of the Morning; the entrance to every action: *Without*
me (saith C H R I S T) *ye can do nothing, Iohn 15.5.*
Not judge, I am sure: for justice and judgement are
the Lords, and fetch them downe we must by *prayer*,

Iohn 15.5.

as David did : Give thy judgements, O Lord, unto the King, and thy righteousness to the Kings Sonne, Psalme 72.1.

Psal. 72. 1.

But the reason of your meeting is for abuses to be reformed ; then what more needfull to be reformed, than our Prayers ? If amisse we begin (as they are our first beginning) what hope ever of a good ending ?

But the end of our meeting is for peace, for civill peace ; and what more assured way for this, than to lay the foundation of religious peace ? Religion (my Text sheweth it) bridles the Tongue, that untamed member, that sets the world on fire : it restraineth the Heart, the root of all outward actions. Religion is the soule of the State, the life of the Commonweale : and surely, as in a Glasse, face answereth to face ; so doth the peace of the State, to the peace of the Church : like Hippocrates his Twins, they laugh and weepe together : as Castor and Pollux : ominous it must needs be, if the peace of the one be sundred from the other. Solomons Temple was first built, then Solomons House : and the same wisdom, that taught him so to build, taught him so to reforme by the same Order. It is observeable, that Solomon intreating of the remedying of follies, in these following Chapters, begins in this beginning of this Chapter, from the errors and vanities in Religion ; plainly teaching us, that, as follies and iniquities in Religion, are the ground of all other follies ; so the reforming of these, is the way to establish all the rest.

1 Kings 6, 7.

But of follies in Religion, those are the greatest,

I 2

which

Isa. 2. 32.
 Acts 2. 21.
 Rom. 10. 13,
 14,
 15.

which are in the greatest, and neereſt degree to the honouring and diſhonouring *G O D* ; ſuch are they, that are in *Prayer* : for this is the *Ladder* of Heaven : the *Chriſtians Sacrifice* : the *juſt mans Safeguard* : the *Devils ſcourge* : the *Spirits earneſt* : this is the *Nurſe of love* : the *Friend of peace* : the *Soules ſolace* : our *Acceſſe to God* : the *Meanes of ſalvation* : For, *Whoſoever ſhall call on the Name of the Lord, ſhall be ſaved, Iſa. 2. 32. &c.* For this (as I have ſhewed) is all our *preaching, hearing, beleeving, Rom. 10.* Our *entring, hearing, offering*, in the former words, hither are they referred all of them, here the *greateſt danger* if we *miſſe*, herein the *greateſt comfort* if we *hit* : and therefore here, as for that *unum neceſſarium*, I challenge your beſt attention. Where you may pleaſe to conſider theſe three things.

- I. First, the *Errors indited*, the follies arraigned,
- II. either in *defect*, or *exceſſe* of religious duties. Secondly, the *Precepts, Charge, and Injunctions* given; which are theſe: *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; and let thy words be few.* Thirdly, the *Reason and Ground* of all; *For God is in Heaven, and thou upon Earth.*
- III.

I
 Errors in
 the defect
 of religious du-
 ties, and devo-
 tion. 1. Folly
 in not offering.
 Pſal. 14. 2.

In the words before, you heard of the *offering of Fooles*; ſo an *offering* they have; Yet, there is a *Foole*, that *baſt ſaid in his heart, There is no God, Pſal. 14. 2.* Doubtleſſe, where no *G O D*, no *offering* : folly in the higheſt kinde. Yet ſuch are rather *Mad-men* than *Fooles*; yea, *Beaſts* rather than *Men*; yet *Beaſts*, the worſt and wildeſt, *The Lions do ſeek their*

their meat of God, *Psal.* 104. 21. So they acknowledge G O D, yea, they serve him. *They continue this day according to thine Ordinance, for all things serve thee, Psal.* 119. 91. Therefore, they are not Men, nor Beasts, but Devils: nay, *The very Devils also believe, and tremble, Iam.* 2. 19. As S. Iohn sayd of *Cerinthus*, so we of them; They are the Devils first-borne, worse than their Father: Not *Cain*, not *Saul*, not *Judas* so bad as they; for *Judas* was amongst the *Apostles*, *Saul* among the *Prophets*, *Cain* even among the *Offerers*; yea, the first of them, *Gen.* 4. 3. It is a Rule in Reason: Where the Principles are denied, no arguing: where the Foundation is rased, no building: where the fire and every spark of grace is quite put out, no hope of any burnt offering. Therefore my Text omits them, only it speaketh, and I with it, of *Offerers*, and *follies in offering*.

But here againe, what *Offering*? Is it any *Burnt Offering*, or *Sacrifice for sin*, as of old amongst the *Jewes*, *The bloud of Bulls and Goats*? No such matter; those were but types of *CHRIST*, and therefore untill *CHRIST*; but to dreame any longer of these now, is such a folly, that the *Jewes* are not guilty off: They doe not, they dare not acknowledge them now: they well knew the commandement, and the place for those *Sacrifices*, his *Temple* only, *Deut.* 12. Therefore with the *Temple*, downe went their *bloudy Sacrifices*, even one thousand and six hundred yeeres since: Now they have no other *Sacrifices* (as I shewed the last time) but the *Sacrifice of Prayer*, *Hos.* 14. Nay, they plainly dispute against the other, they argue for this alone.

Psal. 104. 21.*Psal.* 119. 91.*Iames* 2. 19.*Gen.* 4. 3.

2

False and undue sacrifice, or offering.

Deut. 12. 5.13,
14, &c.*Hos.* 14. 1, 2.

R. Maimon.
More Nebo-
chim. part 3.
cap. 32.

Psal. 140. 2.
50.

3
Defect in
the gestures of
Prayer.

Psal. 123. 1,
2,
3.

Ephes. 3. 14.

1 Tim. 2. 8.

Psal. 121. 1.

Genes. 3.

R. Maimon, the learnedst of the Jewes, most christianly concludeth, that these *Sacrifices* of prayer, of *Almes*, of *Thanksgiving*, are *Sacrificia prima intentionis*, the *Sacrifices* that are first intended by God, first commanded to us: and indeed, so it is, as in the Ps. 40. 6. so here; Not any longer the bodies of slain Beasts or Oxen: but thy mouth, thy heart. Be not rash with thy mouth, and let not thine heart be hasty, &c. God sheweth, that both mouth and heart must be (though neither rash) both must be parts of this *Sacrifice*.

And they indeed, as principall parts of this *Sacrifice*: Other parts there are also, and a prime folly it is, of which we are guilty, that we use them not; namely, *Eyes lifted up to God in Heaven*: So David, Psal. 123. Behold, even as the eyes of servants looke unto the band of their Masters, and as the eyes of a maiden unto the hands of her Mistresse: so our eyes wait upon the Lord our God, untill he have mercy upon us. The knees with the body cast down to the earth, whence, and of which we are; so the Apostle, Ephes. 3. 14. Therefore bend I my knees to the Father of our Lord Iesus Christ. The hands againe raised up, as the Apostle also, 1 Tim. 2. 8. Therefore I will, that men pray every where, lifting up pure hands without wrath, or doubting. As our Eyes cast up to the Hills, from whence cometh our helpe: to shew our love, joy, hope, and helpe to bee there and thence onely: and our knees cast down to the earth, a signe of that condition of dust, earth, and ashes, to which sin hath brought us, Gen. 3. so our hands lifted up, a signe that all we can doe, is too little to give him thanks for that he hath done for us, and that all which we doe

doe (our *Sacrifice*) we desire should be accepted in the Bloud, Passion, and Merits of *Iesus Christ*. It is observeable, (which the first Christians observed,) that in the gesture of *Hands lifted up*, the figure of the *Crosse* is evidently represented. So they used this Ceremony, even from the *Apostles* times: *Homo vel orans formâ crucis visitur*, (saith *S. Hierome*;) and *Iustin Martyr*, with others, said the same, three hundred yeers before his time. They thought they had command for it, that perchance of the *Apostle*, *1 Tim. 2. 8.* Βάλομαι ὑποχέστα, &c. *I will and command, that every where you pray, lifting up pure hands, &c.* Surely *Maximus Taurinensis* grounds it somewhere: *Ideo elevatis manibus orare precipimur, ut ipso quoque membrorum gestu passionem Domini fateamur.* So prayed *Moses* also (say all the *Ancient*) when with *Lifted up hands* hee prayed, whil'st *Ioshua* or *Iesus*, the Type of our *I H S V S*, fought against *Amalek*.

Therefore also the *Easterne Christians* used the *140. Psalm* in their *Evening Prayer*, every one there being taught to pray, *Verl. 2. Let my prayer be directed as Incense, and the lifting up of my hands be an Evening Sacrifice.* Namely, that their and our Prayers may be accepted in that *Sacrifice of Christ Iesus*, who in these last dayes, as in the *Evening* of the *World*, was sacrificed for the sin of the *World*. And indeed, both eyes and hands lifted up; as also knees and bodies cast downe, are but as the mouth to the heart, outward Interpreters of the inward devotion of the soule: Certaine it is, whilest the Principall and Chiefe, the *Mouth* and *Heart*, are named, even

S. Hieronymus in Marc. 15. Tom. 6. f. 87. Iust. Martyr. Apol. 2.

Max. Taurin. Hom. 1. De passione, & cruce Domini. f. 608.

Exod. 17. 12.

Psal. 40. 6.

Vid. S. Chrys. in Psal. 140. Et S. Aug. Ser. 8. de sacrific. Vespertin. Vid. etiam Eucholog. Græcorum, & Horolog.

4
Defect in
vocall prayer in
publike.

even the lesser and inferiour are implied, and wee here convinced of *folly*, for not using them.

But what if the *mouth* it selfe be wanting? This is a *folly*, whereof (it seemeth) the *Holy Spirit* supposeth none would be guilty; therefore, as supposing the *use*, that no man would omit it, he gives a Precept only, for the not *abusing* it. And indeed this is a *folly*, whereof we are mainly guilty; condemned by the evidence of *Gods Word*; by the testimony of ancient, later, and moderne Churches. *Publike prayers* (for of such only do we speak) ought to be, as they are called, *Publike*. They are not, they ought not to be the dictate of *one* alone: Al, as they hope for a blessing by them, must blesse *God* in them; every man, as hee looketh for a part, must beare a part: even *idw'rne*, hee that is most *private*; even *Women*, that *may not speake*, *1 Cor. 14. may, nay must answer, Amen. Num. 5. 21.* Nay, to those *curses*, *Deut. 27.* to every one it is commanded, that *All the people should say, Amen:* and if to those *curses*, even against themselves; for such especially is the last, *Vers. 26.* as the *Apostle* sheweth, *Gal. 3. 10.* Then much more are they bound to do it to those *blessed comprecations* made for them, and by them. Certainly, so did the *Jewes* (the Church under the Law,) *They sang together by course.* They, *when they praised the Lord, all of them shouted with a great voice, Ezra 3. 11.* And when the Covenant of Restitution was made, *All the Congregation answered, Amen. Nehem. 5. 13.* Was it not so in the Christian Church? The *Apostle* commands it; he supposeth it necessary for all: *How shall he that occupieth the*

1 Cor. 14. 16.
Num. 5. 21.
Deut. 27.

Gal. 3. 10.

Ezra 3. 11.

Nehem. 5. 13.

1 Cor. 14. 16.

the place is ~~now~~ of a private man, &c. Every he that is a private man (as in the Church, besides the Ministers, all are) must and ought to set to his Seale, and to subscribe, as it were, making it his owne deed, by his owne *Amen*. This, as it is a command of ours, so was it also the practise of the best Church, even of the purest times. *All the people* (saith *Iustin Martyr*) answered, *Amen*: All: nay, so loud was their *Amen*, that (as *S. Hierome* tels us) the Temples and places adjoyning, were shaken by it, as by a *clap of thunder*. *S. Ambrose* tels us, That the Church, like the Sea, with the beating waves, resounded againe, with the responds of Men, Women, and Children, like to the rushing of mighty waters. And for the Greeke Church, *S. Basil* is as good a witnesse, saying; *The voice of their prayers and responds, was like the noise of waters beating against the Rocks*. They all joyned in their publike prayers, even in their *Reading-Psalmes* (as they call them, for other they had none) and *Thanksgiving*; with which they were so familiarly acquainted, that Women and Children had them by heart for publike use. Afterward in the Church compared to the *Moone*, (*Cant. 6. 10.*) *Piety* in the wane: First the Quire supplied the place of the *People*; and now, the Quire being vanished, all is thrust into the mouth of the *Minister* alone. Behold, by what steps we are gone downward! A man, that cometh into our Churches at prayer, would thinke, that either the people are gathered together to heare one speak or reade, or that the Minister were preaching only: or else, if they were *Prayers*, either

Iust. Martyr. Apolog. 2.
S. Hier. prefat. ad l. 2. Comment. ad Gal. f. 133. C.
S. Ambrose. in Hexam. lib. 3. cap. 2.
S. Basil. in Hexam. hom. 4. f. 53.

Cant. 6. 10.

that they no wayes concerned the people; or else, that they not at all understood them. Surely the *Papists*, whom wee blame, shall rise up against us. Are our *prayers* so turned into *Sermons* onely, that we entertaine them with the *care* alone? Where is our *mouth*, our *tongue*, our *voice*? Are we ashamed to *confesse* God before *Men* in publike? or will God now accept (that, which he never did before) *Fishes* for *Sacrifices*? Can they be our *prayers*, to which we assent not, in which we joyne not? How many helps have we, which our fore-Fathers knew not? Our *prayers* the *shortest*, I beleeve, that ever were before us; in a *tongue* knowne and familiar to us; themselves most *easy* for us; and yet made more *easy* by *Bookes* in every Mans hand amongst us: Neverthelesse, we still continue like the *Pillars* of the Church, without any *voice*: nay, in this worse perchance, some of us, then they; for they returne an *Eccho*: Shall not they judge us? Surely howsoever we may spare our *mouth* in *mentall* and private prayer, yet in *publike* the *mouth* and *voice* hath alwayes beene judged necessary, for these following *Reasons*.

*Musings at Pif-
cis. PROV.*

Psal. 50. 23.

Rom. 10. 10.

1 Because this *Honoureth God*: *He that praiseth, honoureth me*, *Psal. 50. 23*. It is a *confessing* of *G O D* before Men, *Rom. 10*.

*Deut. 6. 5.
Mark. 11. 30.*

2 It is a part of our *Thankfulnesse* unto *G O D*; who, as he made all, must have all; must be worshipped, as with our *soule* and *spirit*, so with our *body* also; as *withall our heart*, so *withall our might*, *Deut. 6. 5*. And *strength*, *Mark 12. 30*.

3 It is a duty of reason; That we should as freely yeeld,

yeeld, so shew our yeelding and assent to our owne Prayers, 1 Cor. 14.

1 Cor. 14. 16.

4 The nature of Publike Prayer commands it: for they are, as we call them, *common* to all; and of them especially it is most true: They are the fruit and calves of our lips, Heb. 13. 15.

Heb. 13. 15.
Hos. 14. 3.

5 Scripture injoyneth it, as a meanes of salvation: *With the heart man beleeveth to righteousness; but with the mouth confession is made unto salvation,* Rom. 10. 10.

Rom. 10. 10.

6 Our obedience to this Church, and in it conformity with the Church of God exacteth it: for this is the pillar of truth, led and guided by the Spirit of God.

7 Our owne benefit requireth it; for hereby (namely by the voice and our outward gestures) we stir up our owne devotions, we drive away drowsynesse and sleepynesse; we rouse up our spirits, we cheere our mindes, we quicken and kindle our zeale, speaking (as the Apostle commands) to our selves, Ephes. 5. 19.

Ephes. 5. 19.

8 The exercise of our faith requireth it; for prayer is the proper act of our faith; and no where so fit is that saying of S. James: *Shew me thy faith by thy workes,* James 2.

James 2.

9 Charity, in the good of others requires it; for by our voices cheerefulness, we cheere, encourage, and edifie one another; *Teaching and admonishing one another,* Col. 3. 16.

Col. 3. 16.

10 And lastly, our heart and affection requireth it of us: for if the heart, the leading part be in our prayers, our prayers will quickly appeare to bee hearty in our mouthes.

It is one of the three wonders of the face and visage, that all the affections shew themselves therein; nay, it were a wonder they should not doe so: *Difficile est crimen non prodere vultu*. Our heart, our affections, can be no more hid, than fire in our bosomes: David sheweth it: *At the last I spake with my mouth.*

Mat. 12. 34.

psal. 39. 4.

Esay 29. 13.

Mat. 15. 8.

Jer. 12. 2.

Ezek. 33. 31.

And surely, that the mouth should be wanting, never was it heard til our frozen age: the complaint was then, This people draw neere mee with their mouth, (Esay 29.) Thou art neare in their mouth, (Jer. 12.) They shew much love with their mouth, (Ezek. 33.) Their tongue still ran before their wit. Their mouth was, howsoever: God liked well of it; he would have it so still; he would not have it left out. And therefore onely he giveth an order for it: *Be not rash with thy mouth.*

5
The fifth folly,
the mouth be-
fore and with-
out the heart.

And so we come to the fifth folly; The mouth before the heart, without the heart, (as you see it here placed in my Text) No, thus the mouth is awry, out of order; So it must not be, neither must the mouth (as with us) be left out at all; nor must it come before all, out of due order: *Be not rash with thy mouth*: No, the heart is the leading part, the mouth must and shall come after. Neither must the mouth be without the heart: this a maine folly also; as to pretend the heart without the mouth, so to intend the mouth without the heart. Great cryes, no cause: the Devill is subtile as a Serpent; hee will make us beleeve that God will accept of a peece of a sacrifice; what needs the whole burnt offering? *Ἀδύνατον ἐστὶν ἄλυσιν*: As little cost as may be: either the

the *heart* alone, or the *skin* with a few *bones*; as *Prometheus* mocked his *Iupiter*. This hypocrisie crept in betimes; as amongst the *Jewes*, so in the Christian Church. This made *Macarius*, and some others of the *Easterne Church*, even of old, call for *lesse mouth*, and *more heart*. This made some *Latine Fathers* say, *Non clamor, sed amor*, &c. This made *Erasmus*, and others of later times, most justly blame the tumbling over their *prayers* in the *Latine Church*; he rightly concluded, it was a signe they had no *heart* at all to their *prayers*. And is it not so with us? The tumbling, mumbling, mangling, posting, passing over our *prayers*, as though they would never be ended: as it argueth *contempt* in them, that so performe them; so it causeth also *contempt* in the people that are present at them. I would that this *folly* were as severely censured with us, as it is in the * *Muscovie Churches*: then doubtlesse the reverend and carefull carriage of the *mouth*, would fetch the *heart* againe, and make it as better esteemed, so more religiously devout. Surely *Oratio*, is but *oris ratio*, the *heart* appearing in the *mouth*; which whilest by many *tongues*, in one place, praying the same words, praising the same *G O D* with *one accord*, in the same *faith* and *love*, as they did, *Acts* 2. 1. is but as the Scripture calls the *mouth* of the *Prophets*, *Luke* 1. 70. *One mouth*, *one voice*; as from *one heart*, *one soule*, *Acts* 4. 32. Howsoever, whatsoever is become of the *heart*, for the most part in our Churches, there is but one *mouth* left, the *mouth* of the Minister, and that for the most part a *rash* one too; even too rash, too

* Apud illos enim Sacerdos si inter legendum aut erret, aut linguâ titubet, aut vocem aliquam deprestitus enunciet, gravissimo propterea ab auditoribus oburgatum, qui eum et sacro loco indignum, et libros alii tradendos unanimi voce proclamant. Vid. lib. Leon. Epist. ad David. Chytraum. de Rullar. Releg. pag. 239. Mulcovit. Theolog. Acts 2. 1. Luke 1. 70. Acts 4. 32.

hasty, to precipitate. Let me therefore speak to that in the words of my Text. *O, be not rash with thy mouth.*

6
The last folly,
the Heart too
hasty.
Psal. 10. 17.
Prov. 16. 1.

And so we come to the last folly: *Let not thine heart be hasty*: the heart also may be too hasty. As there was a *preparing* of the *Sacrifice*: so must there be *preparations* of the heart, *Psal. 10. 17. Prov. 16. 1.* Without these it is too hasty, when it neither weigheth it selfe, nor the matter, nor the manner, nor the words of our prayer: But all is sudden, neither considering *to whom*, nor *with whom*, nor *how*, nor *what*, nor *where* wee pray; when it faileth in any part or measure, of due or true attention, the heart is then, *too hasty.*

Psal. 24. 4.

John 19. 31.
2 Tim 2. 19.

1 The Heart, that is, the Affections are then too hasty: when it weigheth not it selfe, whether it come in a right *faith* or no, in sincerity and integrity, for *God's* glory, more than for other ends; cleansed and purified from all uncleannesse: If not *cor mundum*, a *cleane heart*, and *pure hands*, then not fit for the *Holy place*, *Psal. 24. 4.* Such an heart is too hasty. Remember *God is in heaven*, whose pure eyes can indure no uncleannesse: *God beareth not sinners*: but *Let every one that nameth the Name of Christ, depart from iniquity.*

James 5. 16.

2 The heart is then too hasty, when it is not hearty to all others; wanting the hearts affection, and true Christian charity; not only pardoning and forgiving others, but praying for them, doing all good unto them: Such prayer, as *Cornelius's* was, the Church with *S. James* calleth *ἐνεργούμενη, working prayer*: and the Schoole *Charitativam*; true effectual

Etuall prayer, which, as Faith, *worketh by love*: without this, if the *heart* run to the Altar, it is too *hasty*, it must backe againe: Remember, *God in Heaven* is the Father of us all: *Thou on Earth*, of earth for the matter of thy body, like to others; they thy brethren: therefore if thou hast ought against thy brother, lay downe thy gift at the Altar; first, goe, be reconciled to thy brother, &c. *Mat. 5. 23. 24.*

Mat. 5. 23. 24.

3 The *heart* is too *hasty*, when it wants true *humility*, sense, and sight of its owne weaknesse; to cast it selfe as a Worme upon the earth, accusing and condemning it selfe, as a Beggar, never giving over to pray for Gods grace and favour: such grace the Church calleth *ἐκτασις, οὐρανισμός*, and the Latines *Affiduum*, *daily*, *continual*, *laborious*, and *earnest prayer*: If this be not, the *heart* is too *hasty*: Remember *God is in Heaven*, the Greatest and Highest Majesty, *thou art on earth*; therefore as a Beggar, humble thy selfe, cast downe thy selfe upon earth: *Beggars must be no choosers*; we must stay our time, we must *watch and pray*, and *pray continually*; *Ask, seek, and knock*, *Matth. 7. 7.*

Mark. 13. 33.

Luke 18. 1.

Mat. 7. 7.

4 The *heart* is too *hastie*; for the matter, when it is carried either too hastily, or too earnestly to desire *earthly* things: either covering them alone, or preferring them before *Heavenly*. Nay, consider *thou art in earth*, and standest in need of all things: Remember *Heaven* is above thee, and *God in Heaven*, to whom thou suest, the *King of Kings*. Immodest and sinfull petitions we dare not present before honest Men: vile and base *Boones* are unfit even for earthly Princes: yet earth is the most that they

S. Basil. instit.
Monarch. c. 1.
S. Greg.
Nyssen. in orat.
Domin. Hom. 1.
f. 618.

they can give; but ἀξιωματικώτατος ὁ Βασιλεὺς ἡμῶν,
as the *Greeke Fathers* use to speake. To ask a small
Boone of Him, (as that great *Prince* did to the Phi-
losopher) G O D will scorne it: it is too meane
for God in Heaven to give, too unprofitable for
thee on earth to receive; thou must τὸ πρῶτον εὐχε-
σαι: know that Heaven containes the whole Earth
in and under it; if therefore thou first covet the
earth, which thou hast, and treadest on already,
know then that thy heart is too hasty: First seeke
the Kingdome of God, and the righteousness thereof,
&c. Mat. 6. 33.

Mat. 6. 33.

5 The heart is too hasty; when not minding the
Majesty to whom it prayeth, nor the matter and
thing, for which it prayes, it roveh and runneth
after wandring wanton thoughts, vaine, foolish,
and idle imaginations: Remember God is in Heaven,
the searcher of the heart: thou on Earth apt to be
seduced, tempted, and led away, subject to much
defilement. Thou must (as our Saviour) drive the
money-changers out of the Temple, covetous desires
and cares of the world; and the Musicians also, as
He did; namely, the lusts of the loose eye, and lasciv-
ious heart, the fancies and frenzies of concupi-
scence: such prayer the *Antients* call καθαράν εὐχὴν;
as the *Latines*, *Puram*; as *Iob* also, *Iob* 16. 17. when
the heart is cleane swept of all worldly thoughts.
And indeed τίς πρὸς ταῦτα, who is sufficient for these
things? so hard a task is it to pray indeed: and so
true is that of *Agathon* confirmed by long experi-
ence, That there is no work so hard under the Sun,
as to pray G O D aright; none so irkesome to the
flesh

Mat. 21. 12.

Mark. 9. 24.

Iob 16. 17.

Evagri. lib. 12.
div. Apoteg.
cap. 4. Antioch.
hom. 10. de Psa.
f. 305. Tom. 2.

flesh, none which Satan more striveth to hinder. Therefore to prevent the one, and to provide for the other, fit it is meditation should go before; attention, along with our prayers. And *attention*, even to the *heart* alone is (as you heare) of so many sorts. The *Apostle* reduceth them all to two: 1 *Cor.* 14. 15. *The spirit and the understanding.* The *Schoole Divines* to three: 1. *Attention to God in Heaven*, to whom we pray. 2. *To our selves*, and our owne *heart* on earth, who make the prayer. 3. *To the matter and subject*, for which we pray: And all this necessary for *mentall prayer*, where we use no voice, no word, no mouth. But if we come to *vocall prayer*, where wee use voice, and word, and *mouth*, and all the rest before; then must we come back to these rules againe, and observe a twofold *attention* more, which *Divines* require. 1. To the words: 2. To the sense of the words, whereby we pray: we'll apply it to the Text.

Ioan. Clym.
Gr. 23. Car-
thuf. in 4. Sent.
Dist. 15. q. 6.
f. 214.
1 *Cor.* 14. 15.

Attention
twofold.

Be not rash with thy mouth, and let not thine heart be hasty.

The *heart* and understanding, if it be wholly busied about words, and the ordering of them, as usually it is in *sudden* and *conceived* prayer, then must the *heart* be, as it were, all and only, *mouth*; and that *attention* due in other kinds must be the more broken, by how much the more it is divided and distracted in it selfe: it is a true Rule of *Clymachus*, who wrote both his owne, as also the observations of the Ancient *doctors*, and therefore spake by good experience: *Mens ad inquisitionem verborum disten-*
tatur: The mind is racked and perplexed to expresse it

To the words
only in con-
ceived prayer.

Ioan. Clymach.
gr. 28. p. 246.

selfe in words. Therefore they that have been Masters in this Art of Prayer (whatsoever some of late have fancied to themselves) have, either for the most part, even in private, used *mental prayer*; or else have prescribed themselves a *set forme of prayer*: for this cause chiefly among others, that the *heart* being not carefull for the *mouth*, might be the more attentive and intent upon it selfe: and all this yet for *private prayer*. But if we come to *publike prayer*, which is, and must needs be *vocall*, with the voice and mouth; Nay, where one (the Minister) is the *mouth* of all the people; then my Text, nay, Reason, Religion, and Charity commands, That what helps *Devotion* may finde for it selfe in *private*, the same should be used in *publike*, for the people also. *Be not rash with thy mouth; Thou* which art the *mouth* of the people, must have respect to the *heart* of the people, with whom thou prayest, lest otherwise thou be too *rash*: and ye people, that have an *heart* to call upon G O D by the *publike mouth* of the Church, must have an *heart* also to understand what is prayed by this *mouth*; otherwise your *heart* will be too *hasty*. But how shall this be? Surely here it is most true, *We know not how to pray as we ought, but the Spirit helps our infirmities.* Rom. 8. 26. For therefore the wisdom of G O D hath appointed: *Christ* his word hath commanded, and our Comforter the *holy Spirit* hath alwayes directed the Church to two certaine Rules in our *publike prayer*.

1 That the *prayers* in *publike* should be *set*, that they might be *publikely* knowne. *Be not rash with thy mouth, &c.*

The two Rules
or Lawes of
prayer in pub-
like.

2 That

2 That they should be *short* and *briefe*: *Let thy words be few*. And thus we are at last come to the Charge, where so much is to be said against the *Errours* of these times to be here *indited*, that I wish the houre were to begin againe. But I will bee *briefe*.

For the first: it is the *frantick* humour of Men: A *set-prayer*. of our times, that because G O D hath promised his *Spirit* to assist his Church, bidding the *Apostles*, they should *not be carefull what to speake, for it should be given them at that instant*, *Mat. 10. 19.* that therefore all *set-prayer* is against the ordinance of the Spirit; and we to use *sudden* and *extemporary* only. Of this, as the grounds are false, those places and promises being either *especially* understood of *Martyrdome* (as *Isidore Pelusiot* expounds) or personall, *Isidor. Pelus. lib. 4. Ep. 108.* to the *Apostles* chiefly, and those first times, who for their admirable calling, and greater work, needed more miraculous assistance: so is the position not only false, deceitfull, and dangerous; but also repugnant to Reason, Religion, and all Christian practice. For first, is it not fond once to thinke *Otherwise, 1 It is unreasonable. Zeck. 12. 10.* that the Spirit of G O D, which is the *Spirit of prayer*, (*Zach. 12. 10.*) is made the worse or weaker for advisednesse? Doth deliberation do hurt in Religion onely? Doth the Spirit of G O D, like the tempestious wind *Euroclydon*, carry all on an hurry? No surely, the Spirit of G O D is the *Spirit of counsell* and *wisdom*, *Esay 12. 2.* and therefore an enemy to all *rashnesse* and *hastinesse* either of *mouth* and *heart*, which are here forbidden: *Be not rash with thy mouth, and let not thine heart be hasty.* *Ami 27. 14. Esay. 11. 2.*

² Dangerous.

³ Concil.
Carth. can. 23.
² Milevitan.
can. 12.

² Cor. 14. 26.

Concil. Milev.
can. 12.

And is it not dangerous also to commit all to private spirits: even that *arduum*, that *hard worke* of prayer, as the Scripture calleth it? Surely the Church hath found it so; For whereas after and against the established *formes* of the Church, some brought in their private conceits into the *African* Churches: first, the *third Councell of Carthage*, and then the second of *Milevis*, did publish their Lawes, that no prayer should be used in the Church, but such, which had been first approved by the Church; and a reason is given from this rashnesse: *Ne forte aliquid contra fidem, vel per ignorantiam, aut per minus studium sit compositum*; that is, *Lest perchance somewhat might be vented through ignorance, or carelesnesse, which might be contrary to the faith*: the very ground of my Text. And surely, that there should be a *set-forme* of prayer, maketh much for this *one mouth, Thy mouth*. The *mouth* of the Church should be but *one*: when it was otherwise, the Apostle liked it not: *many mouthes*, a meanes of confusion, 1 Cor. 14. 26. *How is it when you come together, every one hath a Psalme, hath a Doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying*. If every one in the Church, should conceive his *Psalme*, what confusion would there be of notes and voices? Yet, our *Psalmes* are but *Prayers*, and our *Prayers* should be as *Psalmes*, wherein all doe joyne: such were anciently both their *Psalmes* and *Prayers*: *Ab omnibus celebrentur, Let them be said by all* (saith the same Councell of *Milevis*.) Such is *Common Prayer*, as the Ancients rightly: *Κοινὰ εὐχαί, πάντες δὲ λέγουσιν τὴν μίαν εὐχὴν*: *Our prayers*

prayers are common; for all say the same prayer, saith S. Chrysostome. And so, as you have heard, it is fit all should do: A set prayer therefore necessary, that there may be one mouth.

S. Chrysost.
Hom. 18. in cap.
8. ep 2. ad Co-
rinth.

2 That there
may be but one
heart.

Againe, set-prayer makes for the unity of the heart also: as Thy mouth, Thy heart: of all but one heart; so should it bee. The heart of the people should, if not lead, yet at least go along with their owne prayer: but how can this be, unlesse their prayers be knowne, unlesse familiar to them, unlesse they be before acquainted with them? Hee, that prayeth with others, must have respect to others, with whom he prayeth: publike use and order is not directed, but by commonly knowne sounds: the Apostle sheweth it, 1 Cor. 14. 8. If the Trumpet give an uncertaine sound, who shall prepare himselfe to the battell? The Trumpets sound is therefore certaine, because knowne before, set and prescribed: And againe, There are so many voices in the world, yet none of them without signification, 1 Cor. 14. 10. Signifieth they do all, because they are set and certaine: therefore they lead, direct, and instruct the mind. Such must our prayers be, that they may do the like. That the heart therefore may be but one, a set-prayer necessary: one mouth, that there be but one heart.

1 Cor. 14. 8.

1 Cor. 14. 10.

Againe, set-prayer prevents the danger of the mouths rashnesse; Be not rash. And indeed, how many foolish Tautologies, Battologies; how many idle words, irreverent, unmannerly, ridiculous, if not blasphemous passages fall from many, in their suddenly conceived prayers? The Councell of Milevis

3 It prevents
the mouths
rashnesse.

Judg. 11. 31.

v. Anastas. Ni-
cenum, seu Si-
naitam. Qu. 38
Hug. de Sancto
Vict. tract. de
filia Iepie. Tom.
3. f. 234.

4
It prevents the
hearts rashnes:
1.
By understand-
ing them.

2.
By meditation
before.

saw it, and shewes it well enough: *Ne contra fidem, vel per ignorantiam, aut per minus studium*: Blasphemous, ignorant, carelesse Prayer, experience shewes it with us. *Iephtha's* vow alone is a witnesse: A man would thinke it a glorious zeale: *The first* (saith he) *that comes out to meete me shall be the Lords*: the very first, that, whatsoever (even that) and no other; that, whatsoever it be. Behold a true picture of *Quicquid in buccam*. It might have beene an *Asse*, or a *Dog*, as well as his *Daughter*: God therefore (as Divines note) forbad him not, as hee did *Abraham*, but suffered him to do, and offer the sacrifice of fools: Onely by him, God hath taught us; thee and mee: our *mouth* should not be *rash*; much lesse the *mouth* of thee and me, and many more: The *mouth* of the people, the Minister, neither for matter nor manner may be *rash*; Hee tyed to a forme: A *set-Prayer* necessary for him, that hee prove not *rash with his mouth*. But suppose all well; no errour in such *conceived Prayers*; yet the *mouth* of the congregation, the Minister, as hee must not goe before his owne *heart*, so neither before the *heart* of the people, whose *mouth* hee is: Either way the *mouth* is too *rash*. Fit it is their owne *heart* should leade, at least accompany their owne Prayer. A *set-Prayer* necessary for the people also.

But if so; yet the *heart* may be too *hasty*, if not filled by meditation. *Meditation* is (as the Schooles rightly) *applicatio mentis, Intellectus contemplativus*: a raising and applying (the Heart) the understanding, that it may leade (the Heart) the will and affections after it: Therefore preparation necessary before prayer.

prayer. But how can this be, if that they should meditate upon, be unknowne unto them? Therefore a set-prayer necessary for this end also.

But yet not all: As meditation before, so Attention is necessary in our prayers: Prayer is *Intellectus practicus*, The earnest desire of the heart: All kind of attention and intention is for the heart most needfull; and for this cause, that the hearts desire may be the more earnest, whilst being eased for the month, it is most busied upon it selfe; a set-prayer is necessary for this end also. *Be not rash with thy month.*

3.
By attention in them.

2.
The Churches practice.

1.
Before the Law.

Gen. 4. 26.
Puto verrendum; Tunc inceptum est invocari nomen Domini, ut dicat, eo tempore ritus certos colendi Deum institutos fuisse, quos observarent filii Dei, hoc est, Membra Ecclesie, quam in posteris Seth habuisse multi arbitrantur. Ioan. Druſius in *Difficilior: Genesios. cap. 15. p. 30.*

2.
Vnder the Law.

Nam. 6. 23. 24. Ioei 2. 17. Deut. 24. 14.

3.
Vnder the Gospel.

And indeede, as God hath commanded, so the Spirit, who teacheth us to pray: *Rom. 8.* hath alwaies directed the Church in all ages to a set-forme of prayer in publike. In the old World, and the Church before the Law: *Gen. 4. 26.* it is said: *Then beganne men to call upon the Name of the Lord:* that is, say Interpreters, they began to use *Rites* and *set-formes* in publike.

After under the Law, there needs no prooffe: God in many places prescribed *set-formes* unto them, which the *Iewes* even use to this day: *Numb. 6. 23. Ioei 2. 17. Deut. 24. 14.* Infinite are the places: It is too notorious to be denied: I have proved it already before. So a set-prayer they also were directed to.

Last of all, under the Gospel: A set-prayer they had from the beginning: *I H S V S C H R I S T* the corner stone, laid the first stone in the building; viz. the *Lords Prayer*: from this the Church increased it in the Apostle's times: as from *I Cor. 11.* and

1 Cor. 11. 14.
chapters.

1 Tim. 2.

Col 3. 16.

Ephes. 5. 19.

Acts 2. 5.

and 14. Chapters: 1 *Timoth.* 2. *Colos.* 3. 16. *Ephes.* 5. 19. *Acts* 12. 5. &c. might be abundantly proved: Besides the testimonies of St. *Chrysostome*, *Basil*, *Austin*, *Cyri*l, the Greeke *Dionysius*, *Proclus* and many others: yea, the common *Liturgica*, found in all Christian Ritualls, doe plainly evince this, that with the Faith it selfe, *set-prayer* was established in all Christian Churches.

Reason 1.

Thou art on
earth,

2 Cor. 5. 1.

2 Cor. 4. 7.

And indeede, doth not good reason here perswade it? *Thou art on earth*. Remember this; that though the Spirit assist us, yet dwelling on earth, nay, in earth, in *houses of clay*; we have *this treasure but in earthen vessells*; and therefore, because *in earth*, wee should be jealous and suspicious of *this earth*, carefull and watchfull over our selves; *Be not too rash with our mouth*.

Reason 2.

God is in hea-
ven.

Againe, Remember, *God is in Heaven*; wherefore if, as mistrusting our manifold infirmities, even when we speake before men, our equals; or but to men, though our betters, wee are so carefull, as to penne and weigh our words before hand, that wee offend not: Then how much more carefull should wee be, when wee speake before *G O D*, nay, unto *G O D*? O here *be not rash with thy mouth, and let not thine heart be hasty*: Let *thy words be few*. And indeed, *our words* here would be as few our owne, as might be (If any) in publike: They would be in the Church, as the Church allowes, as shee speakes, The words of the Church: *Thy words*, It is spoken to the Church: A *set-forme* in publike, when we pray in publike.

2 Law of pub-
like prayer.

Neverthelesse, though her words; yet here another

ther law for the Church, and her publike prayers, That they should be *Short: Let thy words be few.* Few words imply short speech: Short prayers they must needs be, where there be few words; words are the hearts earnest, and should, as come after it, so come under it. The tongue and mouth are the hearts index; and as indices to bookes: so should the mouth, as it were, but referre God to the heart, where he may reade more. It is the property of a full heart, not fully to expresse it selfe; and the duty of a good Christian's prayer, as not to speake, more then he meanes, so to mind much more then he speakes: *Let thy words be few.*

But besides: *Short prayers make long devotions:* the affections, that vent themselves quickly, loose their vigor: and the heat, that evaporates, spends it selfe the sooner. Sorrow, when it hath made a vent, ceaseth to be sorrow; and the tongue, that declares, abates the hearts fervour. The mouth is to the heart, as the mouth of a glasse, or viall; which, if it be of the biggest, powreth all out at an instant, whereas if it be narrower, it holds the liquor the longer, & maketh a pleasant murmur in the issuing. I know not how, but a strange speech it is of a wise man: *That hee feares not God from his heart, that maketh long prayers.* And *Ecclus. 7. 14. Make not much babling, when thou prayest.* Sure I am, where we find this froth in the mouth, there alwaies finde wee some fault at the heart. The Pharisees made long prayers: *Matth. 23. 14.* but there was hypocrisie at their heart. The Heathen made long prayers: *Matth. 6. 7.* but there is infidelity at their heart. Be

M

yee

* Quidam vet. Sapien. He. bræor. ap. Drusium l. 1. præterit. in 6. Mat. 7. Ecclus. 7. 14. Matth. 23. 14. Matth. 6. 7.

S. Chryl. Hom.
de Anna f. 965.
Luk. 18. 1.
1 Thes. 5. 17.
Rom. 12. 12.
Mark. 13. 33.
Mat. 7. 7.

S. Chryl. hom. 2
de Anna f. 965.

ye not like unto them (saith our Saviour (vers. 8.)
After this manner therefore pray (ἵνα) So; Let this
direct you for the length of your prayers. Hee
giveth us, as the matter, and order; so the mea-
sure (at least of our *publike prayers*) μέτρον ἐυχῆς ἡμῶν
ἐδίδαξε: saith an ancient Father. The *Lords prayer*,
a *set forme*, as a president to the Church, she should
doe the like; so a *short forme*, as a patterne, the
Church should not go beyond. As the *Widdow*,
pray continually, Luke 18. 1. without ceasing. 1 Thess.
5. 17. Instant in prayer. Rom. 12. Watch and pray.
Marke 13. 33. Ask, seek, and knock. Mat. 7. 7. The
very manner of these and the like speeches, sheweth
the manner of our prayers, that they should bee
συχναὶ καὶ πυκναί: (as one) *thick and short*. And how
the ancient and first Christians did expound these
and the like places, S. Chrysostome will shew us:
his words are remarkable, χρῆς καὶ ὁ Παῦλος ἐραχίας καὶ
συχναὶ παίδου τῆς εὐχῆς ἐκείνου ἐξ ὀλίγων διαλειμμάτων.
Christ and S. Paul command us to make our prayers
thick and short, with little spaces and distances betwixt,
for these causes, namely;

1. That the weakest devotion of the meanest
Christian may not be oppressed.
2. That the people might have space and place
to joyne with the Priest, and give their assent to
their owne prayers.
3. That by their often responds, the mind of
the people might be kept from wandring.
4. That their devotion (thus) might be the more
excited and stirred up.
5. That their attention (thus) might bee kept
waking,

waking, by their often responds, which were expected from them.

6 That hereby they might shew their confidence in GOD's mercy by CHRIST's merits, as contrary to the Heathen practice, *Mat. 6. 7.*

7 That by such means the Priest also might in such spaces be both eased, and refreshed in the time of prayer.

8 That there might be a space for meditation.

9 But especially that our Saviours command might be observed, who hath thus, both by his precept and example, commanded.

And as CHRIST hath commanded, so hath the Spirit directed, and so hath the Church alwayes practised. In the Greek and Mother Church (*Epiphanius* tells us) their prayers were *μετ' ὅλης σπουδῆς καὶ ἐν τῷ ἐλαφύ :* with all frequent and fervent brevity : short

S. Epiphanius.
ἐν τῷ ἐλαφύ. λογ.
c. 24.

and thick prayers. In the Latine Church, the Collects, *Antiquissima preces* (as *Erasmus* rightly stiles them) the most ancient prayers were all short, not exceeding the length of the Lords Prayer. Such were

Des. Erasmus.
lib. de modo
orandi.

their prayers in the African Churches (as *Cassian*, and out of him *S. Augustine* relateth) *Creberrime & brevissima*, most thick and short. And the more earnest their prayers, the shorter were they, and the more frequent their answers. The Apostle useth

Ioh. Cassian.
Institut. lib. 2.
c. 10. &c.

S. Aug. Ep. ad
Probam. 121. ac
orando Deum
cap. 10.

two words usually to expresse their twofold formes; *προσευχή : δέησις :* prayer and supplication : to the one, the same with our Collects, the people answered, *Amen* ; to the other, agreeable with our *Letany*, &c. they answered as we, with diverse and sundry answers : for the most part, *δὲ μεθ' ὧν, &c.* or

Gilb. Cognat.
precum f. 302.
Ec. 312. Ope-
rum, quem vide.

the like. From whence, as from the frequency of their often petition, these prayers were called *Senis* and *Seniores*, being in substance, forme, and order, the same, which we have in this Church of *England*: therefore *Gilbertus Cognatus* a most learned *Germane*, even an hundred and thirty yeeres agoe, laying downe the *formes*, *Veteris Ecclesiae*, of the ancient Church, layeth downe the very prayers of this Church of *England*.

Application

Thus you see I have brought our Text home to our doores; where because the time and Text put me in mind, I will only adde two or three words more for the conclusion of these our *Sessions*.

These even as few as may be, and therefore but three only to conclude and shut up all: *Viz.*

A word of *Confutation*, a word of *Exhortation*, a word of *Gratulation*.

I The first shall be *Verbum confutationis*, A word of *confutation*, *reprooffe*, and *reprehension*. There are a sort of people in the world, who because they most admire their owne fanfies, and are onely in love with themselves, like therefore no *prayers*, no devotions but their owne: nor these have they any, but of the *longest*; wherein they may sooner lose themselves, and their blinde zeale, than *finde* GOD, whom they pretend to seeke. With these men *Set-prayer* is *Parrat-prayer*, *lip-labour*; compared to an *Horse in a Mill*: (so dare these *fooles* blaspheme.) The *short*, and therefore *fervent ejaculations* of the *Ancient Church*, most fit, either for publike or private devotion, are *shreds of prayer*, &c. any thing, but what they are, or should be. And because our blessed

Saviour

Saviour in that most perfect forme of His, the ground and patterne of all ours, still stands with us, and his Churches practise : therefore forsooth, His also (that you may know what spirit they are of) He also (I say) and His most perfect Prayer is rejected by them. That prayer, say they, in no sort to be used by us. So we have heard them speak and write ; witnesse their * Bookes. But I pray you then, to what purpose serves the *Lords prayer* ? It is (say they) given us for a patterne and president for all our prayers. Well and good : if so ; then must all ours be, as that is, 1. *Set* and prescribed. 2. *Short* and briefe. Thus are they againe (like that *Nequam servus*) condemned out of their owne mouth ; and unwittingly snared in their owne words. But (say they) *set-prayers* limit and prescribe the *Spirit*. What spirit do they meane ? The *Spirit of God* ? Nay rather, that *blessed Spirit* is best (in us) furthered by them : due meditation (as it may here best) preceding, to them preparing our devotion, and in them augmenting the vigor of our intention. For this cause he hath alwayes prescribed such to his Church : such hath the Church alwaies used till our dayes. He that first brought the other in amongst us in publike, was hee that either first broke the Churches peace, or did at least begin to renew the *Schisme* amongst us. Consider, I beseech you, my brethren of the Clergie (to you I now speak) whether such an one be a fit president or example for us. Consider whether such prayers *privately framed*, and *publikely used* for the most part, bee not against publike order and private zeale : whether

* *Vid. Franc. Iohnson cont. Io. Carpenter de praescript. ab hominibus praec. form. Am. Helrod. in 4. 1610.*

they do not much more circumscribe and *limit the Spirit*. Consider I beseech you in the feare of God, whether these have not beene the meanes to disgrace and discredit the Churches, and all other our true publike devotions. Surely much better, as safer, was the practise of former Ages: in which nothing (for matter of *invocation*) was *publikely* used; but what was publikely approved: they using none before their *Sermons* (in this place of exhortation, the *Pulpit*) but either the *Lords Prayer* onely, or (as in elder times) this short forme, *The Lord be with you*: The Bishop thus blessing and preparing the people to heare; and the people mutually againe in that Respond, *And with thy spirit*; praying for him againe. Therefore let me (in the bowels of

Post verò lectionem Legis & Prophetarū, Epistolarū nostrarum, Actuum, & Evangelii Ordinatus

salutet Ecclesiam his verbis, *Gratia Domini nostri Iesu Christi, & charitas Dei patris, & communicatio Spiritus Sancti sit cum omnibus vobis, Amen*: & omnes respondeant, *Et cum spiritu tuo*. Post hæc verba alloquatur populum sermonibus exhortatoriis. Clemen. Constit. lib. 8. c. 4. Latin. edit. Lugdun. 1565. p. 355.

Observatum hoc idem in Orientalibus Ecclesiis docet, S. Chrysost. Hom. 3. in 1 cap. ad Colof. his verbis. Ὁταν ἐπιταθῇ ὁ τῆς ἐκκλησίας πρεσβυτέρου (Episcopum designat, Presbyteri enim utebantur solitā illā formulā, Gratia Domini, &c. quum tamen interea Episcoporum magis propria fuerat Salutatio illa altera, Pax vobis) εὐθεὺς (pergit ille) εἰρήνη πάντιν. ὅταν ὁμιλῇ, Εἰρήνη πάντιν. ὅταν εὐλογῇ, εἰρήνη πάντιν. ὅταν ἀσπάζεται, χαίρει πάντιν. ὅταν ἡ θυσία τελειωθῇ, εἰρήνη πάντιν. καὶ μεταξὺ πάντων χάρις ὑμῖν καὶ εἰρήνη.

Simile fuisse institutum Ecclesiæ Latinæ & Occidentalis, liquet ex illo de Macario apud Optatum lib. 7. p. 201. quod cum Balviniæ editioni deesset, doctissimus vir Mericus Casaubonus suo loco restituens, ad calcem libri 3. subjecit. Siquidem ostensus Optatus Macarium non tractasse, id est, prædicasse, vel concionem habuisse ad populum; Hoc enim erat illi tractare: id probat, eò quod verba habiturus non salutabat populum. Contra (ait Optatus) Episcopalis tractatus probatur ab omnibus sanctitate vestitus, salutatione scilicet geminā. Non enim aliquid incipit Episcopus ad populum dicere, nisi primo in nomine Dei populum salutaverit. Similes sunt exitus initiis. Omnis tractatus in Ecclesiā à nomine Dei incipitur, & ejusdem Dei nomine terminatur, &c.

Ex quo liquet, Episcopos tum in ingressu concionis, tum in ejusdem exitu populum his verbis salutasse: Quod etiam supra allatis verbis confirmat. S. Chrysostomus,

ὁταν

ὅταν ὁμιλῇ & ὅταν εὐλογῇ. Absolventes enim suas exhortationes benedicebant Episcopi, sicuti & Presbyteri ὁμιλήσαντες. Adeo hæc eadem formula utriusque & salu-
tatio & benedictio: quam tamen *Optatus* salutationem geminatam appellat. Vbi au-
tem Episcopis receptum postea, diverso ritu à Presbyteris salutare, *Concil. Bracha-*
rensi 1. Prohibitum id fuit, sancitumque *Canone* 21. Ut uno modo saluterent, dicentes,
Dominus sit vobiscum, sicut in libro Ruth legitur, & ut respondeatur à populo, Et cum
spiritu tuo; sicut & ab ipsis Apostolis traditum omnis retinet Oriens, &c.

CHRIST IESUS) beseech you all (wishing
my voice might reach as farre as the fault extends,
to every person and place) that you and they would
all receive the second Word.

2 *Of Exhortation and Admonition*; that as we
hold the *Spirits unity*, so we would even in this also
provide for the *Churches peace*: that we would all
as one (herein) follow our blessed *Saviours com-*
mand, his *Spirits direction*, his *Churches practice* in
all ages. That as we are his *peoples mouth* to him,
we would not be too precipitate in our selves, too
unadvised in respect of the people; whose *mouthes*
and *hearts*, that all may be but one *mouth* and *heart*,
must necessarily in *God's* publike service accom-
pany and go along with ours: that howsoever we
do when we speake to the people, yet when to *God*
we speak, that *Our words be few*; *Let not our mouth be*
rash, or our *heart hasty*, to utter any thing before Him,
that may make our *Sacrifice* to be the *Offering of*
Fooles. Nay rather, let us be *more ready to heare*, that
is to obey *God* and his Church: seeing to obey is
the *fat of Sacrifice*. Yea, much better than all *Sacri-* 1 Sam. 15. 22.
fice. Surely the Heathen man can tell us, that this is
that kept up their *Sparta*. How much more this
obedience to *God*; his Son our Saviour; his Word;
his Spirit; his Catholike and universall Church?

In

In whose wall, as in *Noahs Arke*, you and we all are only safe.

Gal. 3.28.

3 And truly (that I may adde the third word of *Gratulation*) we have ever great cause to confesse and acknowledge *God's* favour and mercy to us, who are of this *English Church*: and far more iuster cause have we to praise Him; not (as the *Heathen Man*) that we are *Men* only, not *Women*; *Grecians*, not *Barbarians*; *Athenians*, not *Beotians*: for now *Male and Female*, *Gracians* and *Barbarians*, are all one in *CHRIST*: but that we are *Men*, not *Beasts*; *Christians*, not *Heathen*; *English*, the best *Reformed* for pure *Doctrine* and perfect *Discipline*; which *God* hath by a long and happily continued peace so mercifully approved, so miraculously defended. Truly the *Jewes*, in their *Beracoth*, recounting the blessings their *Fathers* received, and themselves now want, doe daily blesse, and continually praise *God* for them: How much more justly and truly should we do this daily and houely? We have received the *substance*, whereof they the *shewes*; the *body*, *CHRIST*, whereof they the *shadowes*; the *truth* and *performance*, whereof they but the *promise*: thus indeed with us all *Christians* after *CHRIST*. But of so many *Christian Churches*, how many, with *Israel* of old in *Egyptian* bondage, under the *Turke*, and other *Easterne Princes*! How many scorcht, or at least in danger of the *fiery Furnace*, with the *three Children*! How many in peace have not the cleare *truth*? How many in *full truth*, have not *perfect peace*! having both, how many have not that *discipline* and *government*, that must
under

under God preserve them ! Onely we (I say) enjoy all. God grant we may take the course, by seeking God truly, to enjoy them still. I say, wee of this Nation do and have long enjoyed them all by Gods speciall mercy : It being a special argument of Gods singular favour toward *this Reformation* received and established in *this Church*, that God (notwithstanding all our infinite sins beyond other Nations) hath and is still pleased so long to vouchsafe us such *Peace*, such *Plenty*, such a *flourishing State*, such inward *Content*, such outward *Prosperity*, so many, and great *Deliverances*, so strange and miraculous *Preservations* ; such happy *Government* under so many Pious and Religious *Princes* : having added this also in this most happy *Succeſſion* ; that with the ending of that former Kingly Race of ours, neither our *Peace*, nor His *Truth* did end : but that another and nearer Kingdome is added to us, to strengthen our *Peace*, to encrease our *Thankfulnessse* to God, our *Obedience* to Him, and His Vicegerent.

O let us not forfeit this *Peace*, yea Gods blessed *Truth*, by any unthankfulnessse : Let us not, as *fools*, still strive with God, His *Christ*, His *Spirit*. Let us ever obey God also in this, Take His Counsell, *Be not rash with our mouth*, &c.

FINIS.

N THE

under God preserve them! Only we (I say) enjoy
 all. God grant we may take the course, by taking
 God only, to enjoy them still. I say, we of this
 Nation do and have long enjoyed them all by Gods
 special mercy: It being a special argument of Gods
 singular favour toward this Reformation rec-
 ved and established in this Church, that God (not
 withholding all our infirmities beyond other Na-
 tions) hath and is still pleased so long to vouchsafe
 us such peace, such plenty, such a flourishing state,
 such inward Content, such outward Prosperity, to
 many, and great Discoveries, to strange and un-
 colored Provinces; such happy Government un-
 der so many Pious and Religious Rulers: having
 added this still in this most happy succession; that
 with the ending of that former Kings Race of
 ours, neither our Peace, nor His Word did end: but
 that another and better Kingdom is added to us,
 to strengthen our Peace, to enlarge our thankful-
 ness to God, our Obedience to Him, and His Vice-
 gerent.

O let us not forget this Peace, yes Gods blessed
 Word, by any unthankfulness: let us not as fells
 still strive with God, His Christ, His Spirit. Let us
 ever obey God also in this, Take His Council,
 Be not rash with our words, &c.

FINIS.

THE N

Councils, the Rule of Discipline and Order, on a



THE FOURTH;
OF THE NECESSITY
AND ORDER OF GODS

Service by Prayer and the Words Mini-
stration: in reference chiefly to
the CLERGIE:

*Preached at the Triennial Visitation of the R.
Reverend Father in GOD, William, Lord Bishop
of London, holden at Dunmow in Essex. Sept.*

II. Anno Domini. 1634.

ACTS CHAP. 6. VER. 4.

*But we will give our selves continually to Prayer, and
to the ministration of the Word.*

IT was an ancient custome in the *Chur-*
ches Synodall assemblies, that the
Sacred Bible (*ra. cicata*) the Bookes
of Holy Scripture, the Rule of Chri-
stian Faith, were openly layed on an
higher deske; the Ecclesiasticall bookes of the

*Vide Christop.
Iustell. IC. in
prafat. ad Co-
dicem Canonū
Eccles. Cathol.
in initio.*

Councils, the Rule of *Discipline* and *Order*, on a lower by them : To teach us doubtlesse, that both these are a safety and defence, the one to the other: Neither *Faiths* Doctrine secure without the pale of *Discipline*, nor *Disciplines* Order sound without the ground of *Doctrine*. Both like those two Sisters in the Gospell, *Mary* and *Martha* ; or these in the Text, *Prayer* and the *Word*, serving the **L O R D** in the mutuall service of one another. Behold what then was, is now againe represented unto your Christian view eventhose two *Bookes* opened before your eys; or one *Canon* in both those *Bookes*. A Canon truly it is, and that of the second *Synod* that ever was, the first and only : yet recorded also in the Booke of *God*; a speciall part of His holy Word, and therefore most truly Canonically.

And which is yet worth our observing ; As it pleased **G O D**, The *first Synod* that ever was (*Acts* Chap. 1.) in the 34. yeare of our Christian *Era*, and the next after our Blessed **S A V I O U R**'s Assention, was called for the setting the number and Persons of the holy *Apostles*, the Churches Founders, and Governours. So this *second* now, in the same yeare held (as *Binnius* and *Baronius*, &c. account) doth as we see (by the same providence) designe and set downe *their Office* and Duty : and not theirs alone, but the Duty of us all, who succede them.

So a *Synod* we have in the Text, *Verse 2*. Then the Twelve called the multitude of the *Disciples*, &c. And a *Synod* also at this time for some like end.

And

*Vid. Binnium.
Tom. 1. Conci-
lio 4. fol. 1. &
C. Baronium
ad An. 35. n. 1.*

And a yearely provision it was, and it seemeth from the same ground, that as *That* *Acts* 1. and *This* here, in the same yeare: so also in after ages ^a *twice* every yeare (if neede required) at least, *once*, the Church should have her solemne meetings. So the Councils of *Toledo*, *Tours*, and the rest: And they shew it to have beene the practice of the Eldest times, imitated (as appears by ^b *Cusanus*) by the Civill State, that as in the *Naturall* body there being an evill feared from without, the spirits forthwith assemble, and gather to the heart, as it were to fortifie it, and secure themselves: So also in the *Body Ecclesiasticke*, ^c *Quoties communis necessitas cogit* (saith the Council of *Milevis*) *As oft as the common cause required*, there were common assemblies, Generall Councils, all meeting on all hands, to advise for the common good. ^d *Si vero nec de fide, nec de communi Ecclesiâ tractabitur* (saith the fourth of *Toledo*:) *if the businesse were not concerning faith, and the common cause; if the Occasion* be but, as here, *γογγυσμός ἐλλήνων*, *the murmuring of the Hellenists at Hierusalem*, and the *End* as now, to provide for their *Widowes*; then *Erit speciale Concilium* (say the same Fathers) the *Synod* shall be *speciall or particular*; onely for those times and parts, the Rule to reach no farther: And so have we here a President for such as this.

But neverthelesse whatsoever the occasion be, their Resolution here is Generall, Catholike, and Oecumenicall. They were for the Persons; *Apostles* immediatly sent from *Christ*, the first founders and planters of our Christian faith: their

^a Καλῶς ἔχειν
ἐδόξον ἑκάστῳ
ἐν αὐτῷ καθε-
στῆναι ἑωυτοῦ
ἐκείνῳ δις τῷ
ἐκείνῳ συνόδῳ
γίνεσθαι Con.
Nicen. 1. Can.

^b Κατὰ τὴν τῶν
ἁγίων πατέ-
ρων καρδίαν
δις τῷ ἐνιαυ-
τῷ. Concil.
Chalced. Can.

^c 19.
Bis in anno,
juxta Patrum
decreta; aut si
non saltem se-
mel. Concil.
Tolitan. 4. cap.
3. circa Ann.
Dom. 633.
Turonens. 2. c.
1. Anno Dom.

370.
^d Vid. Aposto-
lorum Canon.
38. alias. 36.
^b Nicol. de Cu-
sa Card. l. 2. de
Concord. Ca-
thol. c. 25. f.
809.

^c Concil. Mile-
vitan. 2. Can. 9.
quolib. Afric.
cap. 95. & 73.
^d Concil. To-
letan. 4. cap. 3.

Commission as large as the whole world, therefore their *Conclusion* able, and such as ought indeed to conclude all us. All us, who have received the faith from their mouths. All us, Christians. All us, yet more particularly who have received either our *mission* from them, or like *commission* with them. All us, of the *clergy*. We all, to minde the same Duties, in the same Order and manner, with the same light, or rather fulnesse and fervour of Resolution, as they here. But we (say they) will give our selves continually to Prayer, and the *Ministration of the Word*.

The Division.

In which words you have three things principally to be considered (1) The Persons, *We*. (2) The Duties, *Prayer* and the *Ministration of the Word*. (3) Their Resolution for these Duties, and the manner of performance, *negociares* there is more in this word, then we are aware of: We translate it; *We will give our selves continually to, &c.*

Or, if you please, you have them thus,

1 *The Officers, We.*

2 *The Offices, Prayer, and the Words Ministration.*

3 *The Officiating, We will give our selves.*

In the Persons or Officers consider,

1 *Their Quality.*

2 *Their Dignity.*

3 *Their Unity.*

4 *Their Imparity.*

Of these two last chiefly, and of the two other in them.

In the Duties, consider,

1 *Their*

1 *Their Number*, Two : though including and comprehending many particulars.

2 *Their Necessity*, comparatively in respect of persons and time.

3 *Their Order*, in respect of each other:

First and principally to *Prayer*, as to the *maine* : to the *Ministration of the Word*, as to the *meanes*. To the *one*, namely *Prayer*, as to the *End*. To the *other*, as the *Way* conducing and leading to this *End*. To the *one*, as to the *proper* and *peculiar Service of G o d*, absolutely necessary for all men and times : To the *other*, as the *Service of His Word*, properly belonging to us (*Clergy*) and chiefly necessary for those first times.

In their *Resolution* for these Duties Consider,

1 *Their Desire*, Purpose, and intention.

2 *Their Solemne*, and publickly vowed *Consecration* and dedication of themselves, *We will, &c.*

3 The *Oppositions* there against made, weighed and considered in this partick *&c. But, we &c.*

4 Their serious *Execution*, carefull and industrious performance, notwithstanding all dangers to be feared, or difficulties to be expected, in this most significant word *We will not* onely imploy or busie our selves, but wholly, continually, perseverantly, mauer all lers, dangers and disturbances, *We will give up our selves most stoutly and resolvedly to Prayer and the Ministration of the Word.*

And thus you have the severalls. Now wee come to each in order, as far as the time will give us leave.

1 And



I.
The Persons
Their Vnity
and agreement.

Acts 1.

Acts 15.

Romans 16.

Matth. 10.

Iohn 20.

Acts 1.

* S. Cyprian. l.
de unitate Ec-
clesie. 3. Hoc
erant utiq; &
ceteri Aposto-
li, quod fuit Pe-
trus, pari con-
sortio præditi
& honoris &
potestatis, sed
exordium ab
unitate profi-
ciuntur.

And first of the Persons, whom wee both
heare and finde in this Word; *We.*

We. It is the voice of *all the Apostles*, not of
Peter alone: They *all* in the first *Synod*, chuse alike;
have equall voice and choice in the Substituting
Matthias, *Acts 1*. In that other, about *Circumcision*,
All decree, send, and judge alike: *It seemed good to*
the HOLY GHOST, and us, *Acts 15*. Here they
all pronounce and ordaine alike: Neither was it
ever otherwise in after Councils, where all met,
the five *Patriarch's* were chiefe; and as Saint *Peter*
amongst the chiefe *Apostles*, *Rom. 16. 5*. So the
Romane Patriarch had onely *weyryng*, to sit or
speake first; not power to rule or guid either all
or any. The *Apostles*, as they were *all sent* to-
gether, *Matth. 10*. So they were *all inspired* at
once, *Iohn 20. 22*. To let us know, that they and
their Successors are *Pari autoritate, pari consortio*,
as the * *Fathers* speake. That Saint *Peter* spake
first, *Acts 15*. or was by our Blessed *Saviour*
spoken to *alone*, was but (as wee have elsewhere
shewen) because hee was with *Andrew* *πρωτόκλητος*,
the eldest *Apostle*; they thence ascribing to him,
Primas sedes, the first seates, (such were then *Anti-
och, Alexandria, and Rome*) because he was, thus,
the *First*; Thereby teaching and signing the *Chur-
ches*

Heb. 13. 17.

Mat. 10. 1.

John 21. 15.

Acts 20. 28.

Luke 10. 3.

* Mat. 10. 16.

a 1 Cor. 1. 1.

b 2 Cor. 1. 1.

Phi. 1. 1.

Col. 1. 1.

c 1 Thes. 1. 1.

a Thes. 1. 1.

1 The *Bishops* who did succeed into the *Apostles* place, as the Church Governours, who were to *Watch for our soules*, Heb. 13. 17. in the preserving of peace and truth. And 2 the *inferiour Clergy*, though sent also by *CHRIST* in the *Seventy*, yet sent *after* in time, after also and *inferiour* in place, that they might know they are to be *subject* to the first. Those indeed, (the *Apostles* sent first, absolutely, and with *Power* (saith the Evangelist, Mat. 10. 1.) altogether and alike sent, as *Shepherds*, *not to feed* onely, but also to *guide* the flock. These, the *Seventy*, sent *after*, and apart, two by two, and that (saith *S. Luke*, who reports the difference fully and plainly) *as* *aples*, as *Lambes*, in *Prayer*, and the *Word* only, *to feed* the flock, and to be ordered and directed by those others: They, the *Apostles*, sent, *as* *aples*, as *Sheepe* (saith *S. Matthew*) and so *superiour* to the rest; *Fathers* of, and *Elders* over, to guide and governe them. Thus as a *difference* of *Names* and *Titles*, so also no lesse of *Orders*. As a *Priority* of *mission*, so was there of *commission* also.

Neither was it ever otherwise, in any other place, in any after and succeeding ages, amongst their successors. Even in the *Apostles* times, (not to trouble you with after testimonies) *Titus* Bishop of *Crete*, *Timothy* Bishop of *Ephesus*, both appointed by *S. Paul*; who therefore sometimes joynes them and others with himselfe in the Front of his Epistles to the Churches; *a Paul* and *Sosthenes*, *b Paul* and *Timotheus*, *c Paul* and *Silvanus* and *Timotheus*, &c. To teach us, that those he thus joynes with

with himselfe, must and should indeed succeed unto him. After, in the Age next after the Apostles, Ignatius every where warnes the Priests to be subject to their Bishops; the Deacons to their Priests; the People, at the least in these two, Prayer, and the Word, to be subject to them all.

Thus was it alwayes in all places: no where otherwise. For God is the God of Order. As he will be served of us in Prayer and the ministration of the Word, so will he be served in Order: by us, as inferiour Labourers; by them as Superiour Governours; though not *domineering*, and absolutely out of the plenitude of their power *Lording* it, (as the same words constantly held both by the three Evangelists, and S. Peter the Apostle well import,) yet worthily ruling, worthy to be accounted worthy their double honour.

For surely, though their Place is higher, and honour more; yet is their Labour no lesse, and their burthen heavier. They not onely labour in the Church, as doe we, but care for the Church; yea, The care of all our Churches layd on them. Thus, whilest we serve God in private, in our Prayers and the words ministration: they in a more publike care (may I so say) doe even serve the meanest and lowest of us all. There is no service, Beloved, to that of Governement, where one serves all. And that Greek Proverbe is most true in every Family, much more in this great Household of Faith, and Family of the Faithfull, The Church of God, *Εἷς ἐστι δούλος οἰκίας ὁ δεσπότης*, that is, *There is but one servant in*

Τὸν δὲ Θεόν
πρὸς ὑποτάσσον-
τες αὐτῷ κυρίῳ.
S. Ignat. Epist.
ad Trall. in
initio.

* Αἰδούμενοι δὲ τὸν
ἐπίσκοπον ὡς
μὲν, ὡς Χρισ-
τόν. Ibid.

Vide eundem
in Epist. ad
Magnef. Et ad
Philadelphens.
Item Epist. ad
Smyr. b. v. Οἱ
λαϊκοὶ τοῖς δι-
ακόνοις ὑποτάσσ-
ονται. Οἱ
διάκονοι τοῖς
πρεσβυτέροις.
Οἱ πρεσβύτε-
ροι τῷ ἐπισκό-
πῳ. Ὁ ἐπίσκο-
πος τῷ Χριστῷ.
&c.

* Mat. 20. 25.

Mark 10. 42.

Luke 22. 25.

1 Peter 5. 3.

1 Tim. 5. 17.

2 Cor. 11. 23.

Mat. 20. 26. 27.

each house, and that's the Master. It is our Lord and Masters Rule; Whosoever will be great amongst you, let him be your Minister, and whosoever will be chiefe amongst you, let him be your servant. So must it needs be, the higher place, the heavier burthen: and we know that the shoulders next the head are the most bearing part.

Exod. 17. 12.

Let us not therefore envie this honour to any whom God hath set over us. Nay, rather let us pittie their persons, and that heavie burthen they beare, and let us strive by our joynt and free obedience to make it lighter. Let us, as Aaron and Hur, by a faithfull discharge of this our twofold duty, Prayer and the Word, especially by our earnest and serious prayers, beare up Moses armes, that they, and we all, may as cheerefully, as resolutely ~~we are to give~~ Give our selves without any let or impediment from our selves, to prayer, and the ministration of the Word. And so, though omitting much of our intended discourse, we come from the Persons to the Duties, Wee, to Prayer, &c.

II.
The Duties.

Exod. 13. 2.

We cannot so easily come to these Duties, but we must againe with them awhile behold the Persons, they are here so linked together: We, to prayer and to the ministration of the Word.

The first fruits of every thing were sacred for Gods use; and the first-borne of the Males, were as holy, consecrate to Gods more speciall service: such were these here, the first-fruits of the Christian faith, and the first-borne that opened the wombe of our Mother Church: and therefore as such are set apart for Gods more speciall service;

vice ; as such, they freely and wholly give up them-
selves : *προσκαιρητομεν* : We (say they) will give our
selves continually to prayer and to the ministrations of
the word. Therefore they were especially, *κληρος*,
God's portion and inheritance.

And as they, so we. This is the twofold *Duty* of every one of us, who succeeded them: we truly serve **G O D**, and his Church, in both. In our publike prayers we serve **G O D** (as do all others, *Prayer* being most properly his service) and are herein more peculiarly the *mouth* of the people unto **G O D**. In the *Word*, which is his Gospel, we serve his Word and Church, and are *Gods mouth* in his *embassage & message* to his people: Thus *μεσσιτεύοντες*, so the Greeke Fathers; *Mediatores*, so diverse of the Latine, though *S. Augustine* mislike the phrase: that, whereas neither God can speake to man, because an infinite and glorious essence; nor man can behold or heare God, or the Angels, because he a sinfull and mortall creature, (For who can looke upon the Sun, or *who can see God, and live?*) God therefore hath appointed some men, who, give me leave to say it, might be as *Moses* unto *Aaron*, Gods unto men, by thus *mediating* betweene God and man in this *twofold Duty*: by the which (as * *Prosper* hath it) *Et Deus placatur populo, & populus instruitur Deo*. **G O D** being by *Prayer* reconciled unto his people; and the people by the *Word*, instructed unto God: both in us, serving **G O D**, and one another. For by the one, the *Words ministrations*, the understanding is inlightned to know and beleeve **G O D**; by the other, *Prayer*, our wils and

affections.

Ο 3

Their number.

ΜΕΣΙΤΗΣ ἄλλαν
ἐὺσυνπάθητος
θεῶ, καὶ ἀνθρώ-
ποις γινόμε-
νος.

*De Gregentio
Tephrensi Pal-
ladius in ejus-
dem disputat.
cum Herbono.*

p. 204. Et Hesych. Presbyt. t. in Levitic. cap. 22. p. 509.

*Inde nomen
ἱερεῖς Sa-
cerdotibus pre-
cipue datum;
ed quod Lega-
torum vice fun-
gerentur.*

Exod. 4.16.

* Prolp. lib. 1.
de vit. contemp.
cap. 25.

affections are raised, ordered, and directed to love that God we know, and to confesse him, whom we beleeve.

By the one, we attaine the *Serpents wisdom*; by the other, we obtaine the *Doves innocency*, the gifts and graces of the *Holy Ghost*.

2
Their necessity,
in respect
of us Clergie.

They are, though divided in Gods people, yet conjoynd in us his Ministers; being, though two lips, yet but one mouth; both to *preserve knowledge* for your instruction, and to *breath forth* the spirit of zeale and pious feare, in holy prayers and invocation. Thus, as by the one we obtaine the light of *knowledge*, so by the other we maintaine the life of *faith*, the heat of *piety* and *devotion*. Truly, these two *Duties* are the *Vrim* and *Tbnum*. *Exod. 28. 30.* which Aaron, and every son of Aaron must weare on his *Breast-plate*; *knowledge* whereby to guide you to God, and *holinesse*, wherewith to walke with you before him. Thus, more truly than the Heathen *Ianus* or *Cecrops*, our office at once lookes two diverse wayes; from God to men, by his *Words ministration*; from man to God, by *prayer* and *invocation*. For this cause, the *Holy Ghost*, to inable these Apostles, and all us Clergie in them for these two Duties, came downe in the likenesse of *fiery cloven Tongues*. In their divided clefts, signifying the tongue of *prayer* unto God; the tongue of the *Word administred* unto men: both but one tongue on each, though come from Heaven, yet in their fire looking upwards, thither from whence they came, because by prayer they tend and lead thither back againe. In *fiery-cloven* tongues,

tongues, because in fire there is *light* to lighten the eyes of the blind, and to *guide* their feet into the way of peace; and this by the *ministration of the Word*. In fire also there is *heat*, to inflame and make them lively coales, (so *Arnobius* calls devout Christians) or rather whole burnt offerings, by earnest and ardent prayer unto God. This was their *Agonise*, their imposition of hands, or rather of tongues, from Heaven. The ordination of those first Apostles, and of all us Clergie in them; that with the Baptist we might be *burning and shining Lights*: Burning in our zeale, by Prayer; Shining, by the word of knowledge: That every one of us might in Gods House, his Bethel, be like * *Jacobs Ladder*, which he saw in Bethel, whereon were *Angels ascending and descending*: so by our office and ministration, *Angels* might in us, ascend and carry up ours, and the peoples supplications unto God: and *Angels* by us descend to bring Gods word and message to the people. We indeed, Gods *Angels* in his Heaven here on Earth, the Church, but these the *Wings*, whereby we are to flie. We, the *Worlds Lights and Stars*, but these the *Orbes* wherein we are to move: These two all our Duties, Prayer, and the ministration of the Word.

John 5.35.

* Gen. 28.12.

19.

But though these our Duties, yet not both alike, nor these both equally, not at all times equally and alike necessary, nor alike to be effected of us in their worth and use. As the Apostle of * *Charity* in respect of Faith and Hope, so I, of prayer, in respect of the ministration of the Word, The greatest of these

III.

The Order of these Duties.
First, to Prayer.
* 1 Cor. 13.13.

these is prayer. Neither need I feare to compare them; since Saint Paul comparing these three graces, yet prefers one: nay, since all the Apostles here compare these both, and yet preferre prayer.

Comparisons may be (as they say they are) odious amongst persons: amongst graces and vertues not so. The gifts of the *minde* are deservedly preferred before those of the *body*, and those of the *body*, before those (we call them) of *Fortune*. Yet even both these and those give place to the gifts and graces of *Gods holy Spirit*. Nevertheless these also (we see by the *Apostle*) are not all equall. *Gifts of tongues, Prophecie, and this Words ministration*, with those other *Gratis data*, are inferiour to those of *Faith, Hope, and Charity*, the *Gratum facientes*, and therefore also the act and exercise of Faith, Hope, and Charity, I meane, *publike and common prayer*, far superiour to that other, the *Words ministration*. *Entia* (saith the Philosopher) are as *Numbers*, wherein there is first, second, third; one before and beyond another, yet no wrong each to other. God made all things in *number, weight, and measure*; thence their Order. And by this order they continue what they are. This, as it is necessary to be in all things, so is it also as necessary to be knowne and acknowledged: where it is not so, as good not be. There must needs in a short time grow, where no Order is, confusion; and where confusion's once admitted, there's all *discord and dissention*. Witnesse the present occasion of this *Synode* here in the Text. There was here *dissention* in the Church,

Church, and that because no due Order observed. The *Widowes* of the *Iewes* so preferred, that (as they thought at least) the *Hellenists* were altogether neglected. And is it not so now, at this time, even in these two duties here? Preaching and the *ministration of the Word*, so highly preferred, so exceedingly set by, that in the meane time *prayer*, I meane common and publike prayer, is with the most, or many too much neglected: *Prayer*, I say, which is *Gods* most peculiar *service*, our daily and continuall Sacrifice, to which the Apostles give, as fit is, the *first* place; this not onely thrust back, but in a manner thrust out: not onely not its due place, but in a sort I feare amongst too many, almost no place at all. Beloved, I would not bee understood to think a thought, much lesse to speak a word to the prejudice of preaching, and the *ministration of the Word*. I acknowledge the dignity and the necessity thereof in its due place and order. I know it is a meanes to ingender faith where it is not begun, and to increase it where it is already. I confesse it not onely to be *Gods* good Ordinance, and our peculiar office and duty, most needfull (as I have shewed) on our part: but also, as the *word of exhortation*, needfull also even in the best times in respect of the people; both to comfort and strengthen the weake, to encourage the strong; to excite the negligent; to reprove the slothfull; to admonish the forgetfull; to inflame and kindle the remisse and cold affections of the far greater part of Christians. Yet I know also with Saint *Augustine*, that *Aliud est ministratio verbi, aliud ministratio*

verborum: that, *The ministration of the Word is one thing; the ministration of our words*, especially as it is for the most part carried in our ordinary preaching, is another. I know also with S. Chrysostome, that *The ministration of the Word* contains much more than that which we call, Preaching. For in the ministration of the word are contained many things, even too much also, I feare, neglected amongst us. Such are visiting and comforting the sick, and afflicted, by the *Word*; the counselling, settling, and resolving the perplexed and unsettled conscience in reall doubts of practice by the same *Word*; the instruction of Catechisme, which the Apostle calls the ** forme of wholesome words*; the ** principles* of the doctrine of *Christ*, according to the same word. The more frequent use of Church Homilies, confessions, and publike workes of Churches, and other writings of Fathers, and the most learned men, the more safe and most received *expositions* (as are judged) of the same word: and, to omit many more, even the very same word, *Ipsissimum verbum*, *The very word it selfe*; I mean the sacred and holy Scriptures, the Rule and Ground of all Truth, the measure of all our preaching, even it selfe in the publike readings in the Church, too much undervalued by the most amongst us.

The *Word*, is wronged in these and many more particulars. Not at all, in giving *Prayer* it's due place and worth. For tell me, I pray you; Are guests, such as are these two, any whit wronged, by being seated at the same table according to their

* 2 Tim. 1:13.
* Heb. 6. 1.

their due worth and ranke : Are Domesticks, such as are these two, in the same *House of Prayer*, any way injured by their master, by being designed each to his own place and office : I hope, nothing lesse. *Mary* and *Martha* were sisters, yet our SAVIOUR is not afraid to passe His judgment, and in it to prefer *Mary*, that she hath chosen the better part. *Simeon* and *Judah* were brethren, yet *Judah* was made *Simeons* head. *Simeon* indeed signifieth, *Hearing* ; *Judah*, *Prayer* and *Praising*. So the Mother of them both, *Leah*, Gen. 29. 35. Now will I praise the LORD, saith she. As here, so there *Judah* hath the *Scepter*, the preheminence ; And howsoever *Simeon* be the Elder brother, as also *Hearing*, Rom. 10. 14. before *Prayer* ; though *Simeon* bee excellent amongst the Princes, and chiefe amongst the Tribes ; yet to *Judah*, that is, to *Prayer*, is the *Scepter* given : And as of *Judah* came CHRIST, the promised seede ; so to *Judah*, that is to *Prayer* is the promise made : Whosoever shall call on the Name of the LORD, shall bee saved, Rom. 10. 13.

Divine Service
House of Prayer
Ministration
Rom. 10. 14
The ministration
of the Word
Word & prayer
But prayer the
General Duty
of all Christians
Gen. 29. 35

Rom. 10. 14

Rom. 10. 13.

Beloved, the *Word*, is not wronged in yeelding *Prayer* its due place and worth. For as I sayd most truly, *Prayer* is the principall and maine ; The *Ministration of the Word* but the meanes. This is the *End* ; the other but the *Way* conducing and leading to this *End*. This is the proper *Service of GOD*, necessary for all men and times : the other but the *Service of His Word*, peculiar to us, and chiefly necessary for those first times. It hath every way the first place. In this place first:

For **G O D S House**, this place, is the *House of Prayer*. In this Text, *first*, To Prayer, say they, and then, to the *Ministration of the Word*.

Divers Reasons of Prayers Prebeminence.

Reason 1.
The ministration of the Word a particular Duty.
But Prayer the generall Duty of all Christians.

Matth. 7. 7.

* *Luke 18. 1.*

21. 36.

Marke 13. 37.

1 Thes. 5. 17.

Rom. 12. 12.

Colloss. 4. 2.

1 Sam. 12. 23.

1 Tim. 2. 1.

Reason 2.
Prayer necessary for all times.

And very good reason for it. For, *first*; The *ministration of the Word* is most properly, *Ours* of the Clergy: *Woe to us, if wee preach not the Gospell.* Ours it is, to be *Instant in season, and out of season, &c.* But Prayer is the publike, common and generall Duty of *all* Christians: And were it not then fit to be made of *all* in common? It is necessary, not onely for all men, but also for all times and places. Therefore we are bidden; *Aske, Seeke, and Knocke, (Matth. 7. 7.)* to teach us, we should do it * *alwaies.* *Watch and Pray*, saith our **S A V I O U R**; And, *What I say unto you, I say unto all, Watch*; and againe, *Pray alwayes and continually*; *Without ceasing*, saith this *Apostle, (1 Thes. 5. 17.)* *Continuing instant in Prayer, (Rom. 12. 12.)* *Continue in Prayer, (Colloss. 4. 2.)* Thus even with them whose the *words ministration* is, Prayer hath the *first* place, as most worthy, most necessary. So with *Moses*, and the *Prophets*: **G O D** forbid, saith *Samuel*, *that I should sinne against G O D, in ceasing to pray for you: (That first:)* *But I will teach you the good and the right way, 1 Sam. 12. 23.* So is it with the *Apostles*: With the *Apostle Saint Paul*, *Πρωτον παντων: First of all, let Prayers and Supplications, &c. be made for all men, 1 Tim. 2. 1.* And thus is it with all the *Apostles* here, by this their publike sanction and Decree. To Prayer (say they here, in the first place.)

2 The *Ministration of the Word* was chiefly necessary

cessary for those first times; for the first founding,
 and establishing the Church, when having converted
 any, passing them over (saith S. Chrysostome) S. Chrysost. in Colloff. cap. 3. Hom. 9.
 they presently betooke them to teach others, that
 all being converted, and giving themselves to
 Prayer, they might being thus edified and built up,
 become a Spirituall Temple unto the Lord. Thus
 you (saith the Apostle to the Hebrewes) ought to be
 teachers of others, Heb. 5. 12. Thus did Apollas, but
 newly, and as it seemes, but meanelly Catechised,
 Acts 18. The things (saith Saint Paul to Timothy) Acts 18. 24, 25, 26.
 that thou hast heard of me among many witnesses (that
 was in the Congregation) the same commit thou to
 faithfull men, who shall be able to teach others, 2 Tim.
 2. 2. By this meanes, within the space of a few
 yeares (not preaching the Gospell where it had beene
 preached by others) nor staying long any where, S.
 Paul was able to preach the Gospell from Hierusalem
 round about unto Illyricum, Rom. 15. 19. And the
 Ephesians being no more children (namely to be
 taught) and to be tossed too and fro, and carried about
 with every wind of Doctrin by the sleight of men,
 ἀνδρούνας δ' ἐν ἀγάπῃ. But speaking the truth in love
 did grow up into Him in all things, which is the Head,
 even CHRIST, Ephes. 4. 14. namely being
 instructed, edified, and built up for this end, did as
 a Spirituall Building (thus) fitly framed together,
 grow up into an Holy Temple in the Lord, (Ephes. 2.
 21.) Praying alwayes with all Prayer and Supplicati-
 on in the Spirit, and watching thereunto κατεφύκει
 (the word in my Text as you see, prima-
 rily applyed to Prayer) With all perseverance in

Ephes. 6. 18.

Prayer, and Supplication for all Saints, Ephes. 6. 18.

1 Cor. 12. 13.

1 Cor. 12. 13.

Acts 1. 14.

Acts 2. 46.

Rom. 6. 17.

2 Epist. Ioh. 6.

10. Revel. 2. 24.

Reason 3.

Prayer is the
End : The mi-
nistration of
the Word the
means.

Thus in a word not onely the Ephesians, but being converted and made such, all Christians likewise did both give and imploy themselves. Οἱ τοὶ μαρτύρες

ἡμεῖς ὡς ἡμεῖς (again to the word of my Text) These all continued with one accord in Prayer

and Supplication, Acts 1. 14. And againe ;

ὡς ἡμεῖς and They continued daily in the Temple with one accord, Acts 2. 46. And againe ; ἡμεῖς

ὡς ἡμεῖς ἐν τῇ διδαχῇ τῶν ἀποστόλων. They continued in the doctrine of the Apostles (ἐν τῇ διδαχῇ, &c. in the Doctrine of the Apostles.) There is an Emphasis

in the words, as plainly referring to that τῆς διδαχῆς, that Forme of Doctrine, contained then,

and exprest, as we see it is, in the Apostles Symbol, The Creed, and called as by Saint Luke, So

by Saint Iohn τὴν διδαχὴν ταύτην. They (saith he) rested content, well apayd with it ; they held it

enough ; they continued in it (and marke what fol- lowes) and in breaking of bread and Prayers. So

you see the continuall and whole worke of Christians even then, was Prayer : Not onely with

them, whose Duty the Words ministration was ; but even then, and in those times, when the ministration

of the Word was most necessary : Even then, and in those times, prayer was the chiefe and prime

Worke : It had then, the first place. To prayer (say they) and to the ministration of the Word.

And indeed ; that the ministration of the word hath the second place, is, that it might serve this

first, prayer. The Heathen man observed, that our eares are given to frame and forme our tongue:

And

And *Saint Basil* rightly ; That our *hearing is for our speech*, and speaking : Therefore the *tongue*, stiled by the Prophet *David* his *Glory*, and the *best member* : because therewith (which is mans end) *blesse me G O D*, *Iam. 3. 9.* *G O D* and nature hath directed our eares and hearing principally to this, our tongues use. We see it in the contrary : For they that are borne deafe, are alwayes dumbe ; shewing thereby, that our *hearing is to speake* ; and thus to speake by *prayer*. This Order (so anciently they called it) whereby *Hearing* and the *Word* doth *ministrate*, and serve *prayer*, the *Apostle* most excellently shewes *Rom. 10.* *Whosoever shall call on the name of the Lord shall be saved, ver. 13.* There's the end of all our Preaching, your *Hearing*, and the *Words ministration*, that *calling on the name of the Lord wee may bee saved.* But (*verse 14.*) how shall they call on Him, on whom they have not believed ? and how shall they believe on Him, of whom they have not heard ? and how shall they heare without a Preacher ? So you see, the end of all is *prayer*. As therefore the end is more worthy then the means ; so is it, though last attended, yet first intended : therefore, *prayer*, we see, is put in the first place.

4 *Prayer is the proper service of God* ; the *ministration of the Word*, though a most divine, heavenly, and most excellent Ordinance ; yet but, *as the word imports*, but the *ministration*, that is, the *Service of the Word*. *Prayer* in the meane time, that is truly *G O D's Service*. So *G O D* calls it in His command unto us, *Negatively*, of false gods. *Thou shalt not bow downe thy selfe to them,*

Psalm 57. 8.

James 3. 9.

Rom. 10. 13.

Audis ut credas, & credis ut hostia fiat, Vid. Hildebert Canonian. de myster. missa.

Reason 4. Prayer the Peculiar Service of God.

Exod. 20. 5.

them, nor serve them, Exod. 20. 5. Again, affirmatively, of Himselfe, Deut. 10. 20. Thou shalt worship the Lord thy God, and Him onely shalt thou serve.
Thus, therefore God calls their Common Prayers of old, amongst the Jewes, publikly and daily offered up unto Him, together with the Morning and Evening Sacrifice of slaine beasts, an evident type of CHRISTs bloody publike Sacrifice, as in our Eucharist, a manifest Commemoration of the same: both shewing, that both theirs, and our Prayers are accepted for such in His blood: GOD (I say) calls them His Service, as some thousands of times, I believe, may be seene in the Old Testament; being so called sixteene times in one Chapter, Numb. 16. Thus, saith GOD, Hee that praiseth mee, hee honoureth mee, Psalme 50. 19.
Thus Annah is sayd to have served God day and night, by Fasting and Prayer, Luke 2. 35. We, no otherwise call the Publike Prayers then by the same name, Divine Service: Λειτουργία. So anciently the Primitive Christians, Acts 13. 2. Λειτουργούντων αὐτῶν τῷ Κῷ. As they (ministred, or) served the Lord and fasted. So the most ancient Syriack Interpreter reads it: As they prayed unto the Lord and fasted. Thus we see, Prayer is properly and primarily Gods service.

And good reason for it.

For (1.) in all the Creatures of the World, in all the blessings of Peace, Plenty, &c. in His many preservations and deliverances, yea even in the ministration of His Word in the Church, God serves us, that we by Prayer may serve Him.

Again

Note
well

Againe (2) in other things, even in our honest callings, and vocations; in the lawfull necessary, and most expedient actions of our lives, though we *serve God* (as is fit we should) yet neverthelesse in them all, we intend and more immediately looke to other Ends, *viz.* the private good of our selves; the maintenance of our families; the service of our King and Countrey; the profitting of our selves and friends: But here in *Prayer*, it is far otherwise. All we here undertake, is undertaken, aimed, and intended for *Gods service*: Whatsoever here, is done and directed, is onely and solely to *Gods glory*. This, therefore properly *His Service*.

Againe, (3) in all other workes, either those of a most holy and heavenly nature, such as are, the workes of Iustice, Mercy, and Charity; of giving of Almes, relieving the poore, &c. yea even the *Words ministration* it selfe; or any other good act, or vertuous exercise of any truly good and Christian vertue whatsoever; that we are able to doe any good, whereby to serve *God*, other-where or way; is from *Prayer* alone, by which we gaine the Holy Spirits helpe, and *Gods* assistance: For *how shall not He give His Spirit to them that aske it, Luke 11. 13.* By *Prayer*, therefore, we obtaine it: to this, as all other good things else, He gives it. Thus the Apostles then did, and we now must obtaine it. And therefore, This, whereby in all other things wee are enabled to serve Him, most properly *His Service*. *Λειτουργούντων αὐτῶν, &c.*

Yet farther; and it is worth our observing, there be two Excellencies of *Prayer* before the *Words*
Q ministration,

Luke 11. 13.

Acts 2. v. 1, 2, &c.

ministration, in the comparing of these two Texts of S. Luke.

Acts 13.2.

For, first, *prayer* is the proper service of G O D. As they (saith S. Luke there) *ministred* (or served) the Lord: but here it is *διακονία τῷ λόγῳ*, at the most and best, but the *service of his word*.

Λειτουργία γὰρ
θεῷ ἐστὶν αὐτῷ
τὸ τοῦ θεοῦ κλῆρ-
τερεῖς ἔργον.
Rom. 13.
Psal. 134.

Againe, secondly, in the two words here: the one is *Λειτουργία*, for prayer, (amongst the Greekes, at the least in Ecclesiasticall use) the higher and more noble service, fit for higher persons, as Rulers, Rom. 13. 6. whereby as more nearely attending servants wee stand in his presence, wait on himsele, Psal. 134. The other is but *διακονία*, as the Deacons or Levites, amongst the Clergie, the meanest and lowest of all in this place.

And, indeed, so was it alwayes, of old: The *prayer* of the *Catechumeni*, or *Audientes*: of the *hearers*, as they called it; the former part of the Service, wherein there were frequent readings and Lessons out of the Word of G O D, was with them, as with us still it is, first; as the lowest step, whereby they did ascend to their *δέησις*, their supplications; the *penitents prayer*: and thence to their *οὐρανὸν* (the word here) the *Liturgie* it selfe; and their (so they called them) *prayers of the faithfull*. This was their order then: the *Order* (so they called it) of their established set formes of prayer, even in the Apostles times: Such, and no other then they had, nor ever after had, in succeeding ages, till our dayes, in the Church of Christ. It is worth our observing; that whereas the Hebrewes of old, called their ancient *set formes of prayer*, used in publike

like סֵדָר *Sedar*: that is, *An Order*: The Syrians (which tongue was spoken by our blessed Saviour, and his Apostles, and those first Christians) call it תַּסְפָּא *Tasfa*: from the Greek word τάξις: that as the other, being the very names of the Christians set-prayers, in both those tongues: so also the very selfe-same words, which the Apostle, and his Syriack Interpreter S. Marke do both use in that Apostolicall Canon, 1 Cor. 14. 40. *Let all things be done decently, and according to Order*: shewing that then they had, as the proper name, so also the thing it selfe, *A set forme and Order*: not lawfull for any then to pray as him list.

Vid. Locum Apostoli. 1 Cor. 14. 40. apud Syrum Interpretem. Et Syrorum S. Severi Ritualia Syriacè edit. a Guid. Fabricio.

An *Order*, then, doubtlesse they had: and in this Order one being before and above another, the word still served prayer: and the prayer of the word; namely of the *Audientes*, or *Catechumeni*, of those that heard the word, that, served all other prayers. Thence, as even the Heathen and Infidels were admitted to their *Sermons*: so were the meanest and lowest of the Christians (the *Catechumeni*) admitted to that prayer, and in being only so, were therein accounted such. This is the cause that prayer hath also here the preheminance; as the most usefull, most worthy, most excellent. Τὰν γὰρ ἀναγκασιῶν (saith S. Chrysostome speaking of these two Duties here) τὰ ἀναγκασιώτερα προτιμώμεθα: *Of things necessary, that which is more necessary, is more to be preferred*. It is the judgement of Ruffinus, *Nihil utilius potest facere servus Dei in hoc seculo, quam orare Deum*. It is the saying of an Heathen man, *Omnia ponenda post Religionem nostra civitas duxit, &c.* We justly

S. Chrys. Hom. 14. in Acta. in hunc locum. f. 548.

Ruffin. in Psal. 60. Val. Maxim. l. 1. c. de Relig.

S. Bernard. Ep.
201. ad finem.

Ephes. 6. 19.
Col. 4. 3.
1 Thes. 5. 25.

judge Religion above all things. For hereby we render God his due, though not all we should, yet all we can. S. Bernard therefore most excellently, imitating, it seemeth, the Apostle, 1 Cor. 13. 13. *Nunc manent tria haec, Verbum, Exemplum, Oratio: Major autem horum Oratio. Ea namque & operi & voci gratiam promeretur.* Now (saith he) remaine these three, The Word, Example, and Prayer: but the greatest of these is prayer. For this obtaineth grace both for word and worke. For by this wee are inabled, to speak every good word: even wee who have obtained this *Ministration*, to administer this word unto you. The Apostle for this, fetcheth strength from prayer: and for this he ever requesteth the prayers of all others. By prayer we are enabled to doe every good worke; and without it, nothing.

Yea, when the Word hath done its part, to instruct and teach us what to doe, as at first: or to exhort, excite, and put us in minde to doe, as we ought, and know: then *Manet Oratio*, Prayer (that) still abideth, and we to abide by it continually. Yet, againe, *Cum Verbum, & Exemplum*, When Word and Example, yea, even Faith and Hope, and all shall cease and be no more; When this life is ended; yet even then, *manet oratio*, prayer abideth; I meane, the everlasting prayers of the Saints, which are but our most perfect prayers. And indeed, both are confessions unto God: the one of our wants here, the other of his gifts and goodnesse: the one the acknowledgement of our miseries; the other, of his most abundant and all-enriching mercies.

The

The one draweth us to him, because we want him: the other having thus tasted the sweetnesse of his goodnesse, makes us dwell with him, because we love him. And as the Saints in Heaven, by the one; so wee by both these acts of our earnest prayers (*προσκαιτερον*) continually and daily abide by him, and *under the shadow of his wings*, so making the Church, the *House of God*, and *Gate of Heaven*, whilst it is, thus, on Earth the *House of prayer*. Thus you see, prayer makes us *fellow-Citizens with the Saints*, of the *household of Faith*, *Gods domestick servants*, even *Angels* (in part) whilst as they, so we, continually praise God; either confessing his power in our prayers, or his goodnesse in our prayes. It sets us not onely in Heaven, and makes us *Heires and coheires*; but (if I may so say) *partners with Christ himselfe* in his more lasting office. For *CHRIST*, even *Ipsum Verbum Patris*, the true very eternall Word, was a *Prophet* here on earth, by the *ministration of this Word*, but three yeeres and an halfe: so long at the most he preached: but by his *Priestly Office* he continueth a *Priest for ever*, and being our *Mediatour* and everlasting *Advocate*, sits at the right-hand of the Father, by prayer, still making *intercession for us*, 1 *Iohn* 2.1. Thus highly is this *Duty* exalted, so highly preferred, not onely by his Apostles on earth and Saints in Heaven: but also by Christ himselfe, that with him it is set downe at the right-hand of God the Father.

Give me leave a little, Beloved: I see, I cannot touch the last string, the third point, this their pious

resolution. Yet, by your patience, I must note one more preheminance of *prayer*, in this word here in my Text, and therewith (as briefly as I may) conclude for all our Duty.

προστατην
τομεν.

* Proprie Sa-
cerdotum est
invocare Do-
minum: Quibus
dicitur; Sic be-
nedicite filiis
Israel invocan-
tes nomen me-
um super illos.
S. Hieron. in
Commentar. in
Epist. prim. ad
Corinth. cap. 1.

It is worth our observing, that though here it may seeme indifferently referred to these two, *prayer*, and the *ministration of the word*; yet elsewhere almost ever, most constantly it is appropriate to *prayer*, as most peculiar to it, and the duty by it made most truly and properly * ours. For besides the forecited places, *Acts 1. vers. 14. Acts 2. vers. 42. & 46. Ephes. 6. vers. 18. &c.* we have it also, *Rom. 12. vers. 12. προσηγορευτες εν προσευχη, Continuing instant in prayer.* And againe, *Col. 4. vers. 2. Τη προσευχη προσηγορευετε. Continue in prayer.* The Syriack most ancient Interpreter doth constantly also retaine in all those places one and the same word, viz. *אמין* of *אמן*, *A man*, signifying to be true, firme, constant, and continuall; whence the closure of their and all our prayers, *Amen*, as teaching us in our prayers to persevere with many such: and that such devotion which is constant, is only true.

Three proper-
ties of our
prayers in
[προσηγορευ-
τες]

The Vulgar Latine readeth it *Instantes*: others *Perdurantes*; some *Assidui*; and sometime *Perseverantes*: noting at the least three properties of our prayers, that we may truly performe what is here in this word and duty injoynd.

1 Property,
Assiduum esse.

First, that prayer should not only be the worke of one day only, the Lords day, but even the *daily* worke of every day. That not onely in private (which is the act of private *faith*) but in publike, which is the act and exercise of common and gene-
rall

all love, as the meanes also for uniting mens mindes in common, there should be *publike prayers* of all, and GOD the GOD of all, be prayed to and praised of all. That as every *morning* and *evening* there was a *publike Sacrifice* offered up unto GOD under the Law, and on their *Sabbath* a double one; so also there might not be lesse done by us, who owe as much, and have received more: more grace, more ample promises, more full performance, more heavenly benefits; even Christ himselfe, and with him, what heart or tongue can wish. That daily and duly we should offer up this Sacrifice, if not thrice each day, as did *David* and *Daniel*, yet twice at least, as did GODS people then. To make it the *Key of the morning*, the *Lock of the evening*: to enter on everything with it, and not passe out without it. To rise with it, to lye downe and sleepe by it. That seeing we can doe nothing *ἀνευ Διός*, as the Heathen speake, without Gods speciall helpe, we may by *prayer* call at all times for it, and not only aske of him *our daily bread*, but the blessing of it, *grace* upon us, and upon our actions here, and the Crowne of *glory* hereafter.

Secondly, that we should, as doe it continually, every day, twice each day; so then, not so chop it up, or make hunting Masse; but *persevere*, abide, and continue at it: at least continue sometime in it. *Sic enim amat exorari Deus*: For thus will God be entreated of us, namely, as did the Widow importune the *unjust Iudge*; the *friend in the Gospell* his *friend*; the woman of *Canaan* our blessed Lord and

2 Property,
Perseverare.

Luke 18.3. &c.

& 11.5. &c.

Mat. 15. 22.

Saviour.

Saviour. Or, as beggars doe with us at our owne doores, forcing that oft-times from us, which else perhaps wee would not so readily bestow upon them. We know the *Proverbe*, πτωχὸς μέγ. Beggars, as they will take no nay; so though obtaining they will not lightly be so satisfied: as ready to aske againe, as if they had never received. Such and so long continued requests shew a true and longing desire, whereas a fearefull or faint Petition carries its deniall with it. Of all other vertues and good actions *perseverance* is the Crowne: but in prayer it is the beginning, foundation, and perfection of them all. This we must minde continually, that we may be able to continue in Gods grace and favour: yea, even when publikely in the Church we can no longer, than in private to do it, shutting our doore upon us: and when wee may or can no longer with our voice, yet then to doe it with our heart, as *Moses* and *Hannah* did. *Sursum corda*: even then to lift up our hearts. Thus alwayes to doe it for our selves: for our people: for all men.

Mat. 6. 6.

Exod. 14. 15.

1 Sam. 1. 13.

1 Tim. 2. 8.

Ephes. 6. 18.

S. Hieron. Ep. 22. ad Eustoch. c. 16.

Quinquam A postolus orare nos semper jubet, & sanctis etiam ipse sit somnus oratio, &c.

Εν παντί τόπω, saith the *Apostle*, 1 Tim. 2. In every place. Εν παντί χρόνῳ. On every occasion, Ephes. 6. 18. Yea, even in our sleepe, if I may so say, not ceasing from this work when we cease from al things else. And good reason for it. For, even the sleepe of the *Saints* (according to S. *Hierome*) should be nought else but *prayer*. And truly such for the most part are our night-thoughts on our bed, as are our more frequent studies on the day time. Yea (saith the same Father, and as his counsell to *Eustochium*, so was it the practice of many then) *Noctibus bis, terque*

terque surgendum. Cedat somnus, ut succedat oratio.

It being a duty of this Text and word. And,

The third, I but briefly note, *μεσσησμεν, Perdurare*. ^{3 Property.} *Perdurare.* No perseverance in prayer, if no suffering.

The word here hath a speciall Emphasis, this way, coming from *Κεῖνος, Strength*, as imploying our utmost force and strength, namely, As to continue and persevere in our *Prayers*; so to put to all our vigour; to continue as did *David, Daniel*, and all holy men, *mourning and afflicting our selves* in our *Prayers*: that obtaining Grace and Mercy from God, we may be comforted, *Matth. 5. 3.* That with fasting, watching, and other *beating downe the body*, the spirit and inward man may grow the stronger, being lesse clog'd and hindered by the flesh: That being thoroughly touched with the sense, apprehension, and feeling of the want of meate, drinke, sleepe, and other bodily refreshment, we may the sooner finde, and the better feele the want of spirituall good things, and be the more inflamed with the love of G O D, and earnest desire of His Grace and Mercy for our Soule, and better part. For truly *Κατρεῖα* (of which the word here) is, say the Græcians, a species and kinde of *Fortitude*, being (say they) *the suffering of griefe and labour for some good to be obtained.* And what greater good can there be, then our Soules union with G O D! His being reconciled unto us: Our adhearing to Him: Our enjoying His love and favour, &c. Surely, this (as all good things else) is not attained without some *suffering* of paine and trouble. And when worldlings suffer all windes

R

and

*Κατρεῖα ἐστὶν ὁ
πομονὴ λίπης ἢ πόν-
ων, ἐνεκα τῆς κα-
λῆς. Vide Andro-
nicū Rhodium lib.
πρὸς παύλον, a Da-
vid. Hæschel. pag.
748.*

and weather : all cold, hunger, thirst, and hardship, for their private either profit, or pleasure ; as we see they doe in hunting, hawking, gaming, &c. Why should wee not doe as much for our Soules profit, and our delight in God ? It is well observed by some, that there is a greater exercise, as of other virtues, so also especially of *Patience*, and true *Christian Fortitude* in our daily *Prayers* : Since even they that are strong to labour, who can endure so much toyle, take so great paines, suffer so much watching, hunger, cold, and all manner of suffering for their owne private profit or pleasure, yet cannot watch, or continue with *Christ*, one houre, at their *Prayers*. How tedious, how irksome are they to flesh and bloud, to carnall and earthly men : how soone weary are they : how much impatient of them : thereby plainly proving (which the Fathers so often) that *Prayer* (if such as it ought) is not only an ascent to Heaven (a worke of labour) and a conversing with God ; but also a Renouncing our selves : a forgetting these earthly things, truly saunders, the Crosse it selfe, the crucifying our flesh, with the lusts, desires and affections of it. No man can thus give himselfe to *Prayer*, that is not also crucified with *Christ*. Thence as *Fasting* with *Prayer*, so also this προσκαρτεσις, is joyned with watching. Thus the Apostle Coloss. 4. 2. Continue in *Prayer* (or give your selves to *Prayer*) γρηγοῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, Watching therein with thanksgiving. And, *Praying* alwayes, that is, ἀγρυπνῶντες ἐν πάντῃ προσκαρτεροῦμεν. Watching therein with all perseverance, Ephes. 6. 18. Thus did our blessed

Εὐχὴ δὲ τῆς ζωῆς
 ἡμῶν βοήθεια, οὐμι-
 λία πρὸς θεόν, λη-
 θητῶν γνῶναι ἀ-
 νόδος πρὸς ἕρανον,
 &c. & mox ; παύ-
 ρος πεινῶντων
 &c.
 V. Asteriū Amas.
 ap. Photiū in Bi-
 blioth. cap. 271. f.
 1475.

bleſſed SAVIOUR, leaving us an example, Luke
22. 39. &c. Thus did the *Apoſtles*, in watchings
of, 2 Cor. 6. 5. Yea all the *Apoſtles* and Chri-
ſtians of thoſe firſt times, Acts 1. 14. though at
ſome eſpeciall time and occaſion more inſtantly,
as Acts 12. 5. w^{ch} as I have ſhewed elſewhere; was
not only for the manner an earneſt and inſtant
Prayer; but for the continuance with watching
whole nights together. Such were the *μαρυχιδε*
and *ἀγρυπνίας*, mentioned by the Ancient: and of
ſuch, even at this day; there yet remains ſome
footſteps in the practice of the Eaſterne Churches,
eſpecially in the Agends, or Ritualls of the more
ancient Chriſtians: they truly did, what they pro-
miſed, *ὑποκαταλείποντες*, wholly giving themſelves to
Prayer. Thus we ſee Saint Peter, continuing at his
Prayers till the ſixth hour: Cornelius to the ninth,
Acts 10. And to omit what might be obſerved
of Saint Paul, and the reſt of the Apoſtles: Of S.
Bartholomew it is ſayd; that Centies in die mittebat
genua, that dayly he offered an hundred prayers unto
God, and in the night as many: And of S. Iames the
Juſt and Bp. of Hieruſalem, therefore ſtilled the Pillar
of the People, becauſe by his moſt earneſt Prayers
he withheld that fore-propheſyed deſtruction of
Hieruſalem: of him I ſay, it is ſtoried, that by con-
tinuall kneeling at his prayers his knees were growne
as hard as Horſes or Camells hooves. The like be-
ing reported of Tarſilla the Aunt of Saint Gregory,
and of ſundry * others amongſt the Ancient. Sure-
ly ſo long continued were thoſe Prayers of thoſe
firſt Chriſtians, that within foure hundred yeares

Luke 22. 39.

2 Cor. 6. 5.

Acts 1. 14.

Acts 12. 5.

Acts 10. 9. 30.

Vid. G. Flori Baldi

winum. Compendi

de Ora. & prelib.

Tom. 2. monument.

pat. 4. f. 1431.

Vid. Eusebii ibide.

& Eusebii Hiſtor.

Ecclef. lib. 2. ca. 23.

Græc. fol. 19.

De Tarſilla vido

Gregorii Magn. in

Evangel. Hom. 38.

f. 131. D.

* id. Ioan. Clyma-

chum. Grad. 4. pag.

43. B.

Vidi (inquit) inter

eos quosdam præ

multitudine genu

flexionum habentes

genua arida &

conſumpta: oculos

vero ad intra

reſſoſ. Vid. Lo-

cum. Ner. edit. Paſſ.

a Proclus Cōstant.
Pol. *ὁ ἐπὶ τῶν παλαιῶν
τῆς δεξιᾶς ἀντι-
στάς.*

b Tertul. *adv. Pfy-
chicas. cap. 14.*
c S. Cypria. *Ep. 54.*
ad Corn. *Secl. 3.*
d Idem. 66.
e Con. Carthagin.
1. cap. 6.
Qui serviunt Deo,
& annexi sunt cle-
ro, non accedant ad
actus seu admini-
strationem, vel pro-
curationem domo-
rum. *vid. etiam.*
Concil. Carthagi-
nens. 3. Can. 16.
Et. n. Prohibetur,
Ne quis Episcopus,
Presbyter, sit con-
ductor, aut procu-
rator, aut ullo turpi
lucro & inhonesto
victū quærat, quia
respicere debent
Scriptum esse, Nul-
lus militans Deo
implicat se nego-
tijs Sæcularibus.
*Verum quæ se-
quuntur apud S.*
Cyprianum, aliò
referenda videntur.

after, the Fathers and godly Bishops, namely, *Saint Chrysostom, Basil, Nazianzen, and Cyrill*, were en-
forced to abbreviate and contract them ^a *ἐἰς τὸ
ἐπιτομώτερον* (saith *Proclus* the Greeke Patriarch)
into a shorter forme; onely for this reason, that in
the decay of Devotion amongst Christians, there
might neverthelesse bee continued this daily and
continuall *Sacrifice*. Verily every day did they
duly, *Morning* and *Evening*, in publike and com-
mon offer up their Prayers and Supplications unto
G O D. No age of eldertimes ever omitted this
continuall Prayer; no day passed them without
this daily *Sacrifice*. *Nobis* (saith ^b *Tertullian*)
omnis dies vulgata Consecratione celebratur; *With us*
(saith he) every day is celebrated after our usuall man-
ner. And *Saint Cyprian*, speaking of the Clergy,
^c *Sacerdotes* (saith hee) *qui Sacrificia quotidie
celebramus*: We Priests every day celebrate and of-
fer *Sacrifice*. Also in his 66. *Epistle*, ^d to the
Clergy and people of the *Furnitani* concerning
one *Victor*, who had made *Faustinus*, being then a
Priest, Overseer of his last Will and Testament:
he plainly tells them, *the Will was voyd*: and men-
tioning overly the Cason of the first Council of
(^e) *Garthage*, afterward renewed by the third Ca-
non of *Chalcedon*, viz. *That no man should make any
Clergy man Tutor, or Overseer of his Will, &c.* he
giveth this reason thereof at large in the same
Epistle, because (saith he) *Singuli divino Sacerdotio
honorati & in Clerico ministerio constituti non nisi
Altari & Sacrificijs deservire, & precibus atq;
orationibus vacare debeant, &c.*

Neither

Neither was it otherwise in *Saint Chrysostomes* time, even in the Countrey, and Vpland Parish-Churches ; for the building of which he excites and stirs up the people. *Εὐχαὶ ἐκεί διηγουμένης διὰ σε, ὕμνοι, καὶ συνάξεις διὰ σε, προσφορὰ καὶ ἑκάστην κυριακὴν.* Every day (saith he) there are Prayers and meetings for thee, and through thy cause : and every Lords day (which is worth our observing and practise) a Communion. Also in his 6. Homily on the 1 Tim. 2. verse 1. on those words of the Apostles. *First of all let Prayers, and Supplications bee made, &c.* *Τότεστιν* (saith hee) ἐν τῇ λατρείᾳ τῇ καθημερινῇ : That is, saith he, in our daily service. And straight hee addeth, *Καὶ τὸτο ἴσαπαν οἱ μύσαι, πῶς καὶ ἑκάστην ἡμέραν γίνεται, καὶ ἐν ἑσπέρᾳ, καὶ μεσία, &c.* And this (saith he) every of the faithfull know, how that every day, both Morning and Evening it is performed by us, when we powre out our Prayers for all the World, for Kings, &c. *Saint Epiphanius* in like manner ; *Ἐσθινοῖτε ὕμνοι ἐν αὐτῇ τῇ ἁγίᾳ Ἐκκλησίᾳ διηγουμένης γίνονται, καὶ προσευχαὶ ἐσθιναί, λυχνικὸι τε αἶμα Ψαλμοὶ καὶ προσευχαί,* that is, Morning hymnes and Prayers are continually made in the holy Church ; as also no lesse Evening Psalmes and Prayers. Also *Theodore* speaking of the Temples of the Martyrs, and of the Assemblies of Christians in them, *Πολλὰκις δὲ* (saith hee) καὶ ἡμῖς ἑκάστη τῶ τέτων δεσπότῃ τὸς ὕμνος προσφέρομεν, that is, Often (saith he) yea every day doe we Christians (in them) offer up our Hymnes and Prayers to their Lord, (our G O D.) *Salvian* also about the sametime testifieth the same amongst the Latines, and western Christians : for disputing against the pro-

S. Chryl. in 3. *Ad Rom.* 18.

Idem in 1. Tim. 2. Hom. 6.

S. Epiphani. *Εὐφρ.* 23.

S. Theodor. *Serm. de Martyribus.* f. 121.

P. Salvian. Massili-
enf. lib. 1. de Gub.
Dei. p. 17. & 18.
a Bubuli & subul-
ci, et omnes ferè
operarii ad Missam
conveniunt; ad cæ-
teras autem horas
Clerici & Domie-
stici Ecclesiæ. Hu-
go de Sanct. Vict.
De Offic. Eccles. lib.
2. cap. 3. Tom. 3.
Oper. f. 266.
b Omnibus die-
bus, &c. Concil.
Agathens. cap. 30.
Eoque Vetustius.
Toletan. 1. c. 5.
Presbyter, vel Di-
aconus vel Sub-di-
aconus, vel quili-
bet Ecclesiæ depu-
tatus Clericus, si
intra civitatem fu-
erit, vel in loco
in quo Ecclesiæ, est
aut castella, aut
vici sunt, aut villa,
si ad Ecclesiam aut
ad Sacrificiū quo-
tidianum non ve-
nerit, Clericus non
habeatur, &c.
Vid. etiam Conci-
lium Aurel. 1. c. 30.
Tarracon. c. 7.
Gerundens. c. 10.
Aurelian. 2. c. 24.
Aurelian. 4. c. 26.
Braccar. 1. c. 19, 20.
Venetic. c. 14.
Narbonens. c. 13.
Toletan. 4. c. 46.
&c.

phane Atheists of his time: If (saith he) God be as they make him, so carelesse of all humane affaires, Cur ad Cælum quotidie manus tendimus, cur orationibus crebris misericordiam Dei querimus, cur ad Ecclesiasticas domos currimus, cur ante Altaria supplicamus? &c. If so (saith he) why then doe we daily lift up our hands to God in our continuall prayers? Why, &c.

Surely wee might bee infinite in testimonies of this nature, did either need require it, or time permit it: it having beene the vniversall practice of all former ages, that whereas the more religiously devoted among Christians, spending almost all their time in this duty, did set apart whole dayes and nights, and ordinarily, many houres in each, for the continuing their publike devotions to God: in the meane time, even amongst ^a the meanest of the many, and vulgar people, this morning and evening Sacrifice, was not neglected, but those houres (at the least) observed by all. And when after, this duty was any whit intermitted, either by the peoples prophanesse, or the Clergies remissenesse: it was then the care of godly Princes and Prelates to lay this ^b charge on them afresh, in their severall *Councels* and *Assemblies*. Yea, when the people wholly (in a manner) through want of the *Words ministraton* to stir up this devotion, failed from it; yet even then did not the Church faile, strictly to require it of the *Clergie*: the true reason indeed, why Masses (afterward) came so frequently, as we see, to be celebrated in private.

Thus was it, (alas we may say) thus it was in former ages. But now, where is that *pristine* piety, that

that fervent devotion, that zealous care, that continuall prayer? Where that ~~devotion~~, that strength both spent in, and exercised and gotten by Prayer? Where that strong *wrestling* and *prevailing* with G O D by earnest supplication? &c. Surely we may justly feare, that we are fallen into those last times, when *there shall scarce bee found faith upon the earth*: and when men (at least for the generality) being *lovers of themselves, rather than lovers of God*, shall abandon and fall from the faith, *having only a forme of godlinesse, but denying the power of it*. For now, so far are we from this ~~devotion~~ here, from this *continually continued prayer*, that scarce is there that publike prayer, that ought. And though our prayers be many degrees shorter than those Epitomised formes (ere whiles mentioned) of the Fathers; yea, though they be farre the shortest of any Christian Church under Heaven (for I meddle not with some late fortaine reformatiōs, who may seeme either not at all to have received, or scarce to have established any set or common prayer) Yet neverthelesse, as though (as * *Tertullian* speakes in another case) *wee would tell God to his face how weary we are of his service*; we even curtall, and cut off these (alas) too short already. Thus *prayer* scarce heard of almost in most places on the weeke dayes, in the *House of prayer*, is well nigh thereout banished on the Lords-day also: and which is worst of all, and of all most heynous, thrust out by that which should serve it, and helpe it most, the *ministration of the Word*.

Give me leave a while, Beloved: where is that daily

¹ Tim. 4. 1.

² Tim. 3. 5.

* Tert. lib. de orat. cap. 12. Nisi exprobramus Deo, quod nos oratio fatigaverit.

Levit. 6. 13.

2 Maccab. 1. 20.

Exhortation.

daily *Morning* and *Evening Sacrifice* which was of old, and yet still ought and should be in our daily and continuall prayers offered and presented unto God? Where is that our daily *Service* of publike and common prayer? by which every Christian, much more every one of us, more neerely his servants should wait and attend upon GOD? Where is that *Lambe* wont daily to bee offered up twice each day? Where that *continually burning fire of zeale* and holy devotion, which might not be suffered to goe out, *Levit. 6. 13.* but daily still to be nourished on the Altar? Of this holy and sacred fire it is recorded, *2 Mach. chap. 1. vers. 20.* that after the destruction of the Temple and Altar: the devout *Priests hid it in an hollow pit, without water*: where after many yeeres by the command of *Nehemiahs*, some of the posterity of those Priests being sent to fetch it, found *no fire at all*; but (saith the History) in place thereof, *thick water*. And is it not so with us? Is not this our vestall fire either almost altogether *hid* in our private (if any) devotions; or with the many, is it not all cold, quite *turned to water*? Surely without doubt it is.

Therefore let me in the absence and person of our most worthy Diocæsan, exhort you my Brethren and Fathers of the Clergie; that you would do that now, for the recovering that *fire* again, which then was done: that, as the Priests then by *Nehemiah's* command *took of that thick water, and sprinkled it on the daily Sacrifice*, that the Sun shining thereon might againe revive & re-inflame it: So also, that you (my Fathers and Brethren) would in like sort in your continuall,

continually, both prayers unto God, and exhortations to the people, no lesse carefully alwayes *sprinkle of this water* on their eares and hearts, that Gods daily Service, and all our continually *Sacrifice of Morning and Evening Prayer and Thanksgiving*, may be againe restored into this House of prayer.

Remember (Beloved) this is our *grand and maine duty*: this the principall aime of our *Commission*: for this purpose and end have we *obtained this ministrations*: that labouring in the Word, we may *stirre up this grace* in mens hearts, and as the Priests of old, both kindle, and kindled offer up this perpetuall Sacrifice unto GOD. GOD hath made you and us all *Guides and Lights* unto others, for this very purpose. He hath therefore put this his most blessed Word into our mouthes, that we by it may admonish and stir up his people. Hee hath made us *Shepherds and Watchmen* over his flock, that we over and with them should watch and continually persevere in all supplication and prayer unto GOD. Let us remember, I beseech you, This is that *Vnum necessarium*: This, GODS Service, which must be served and preserved also by this *ministrations of the Word*.

And that I may conclude as I began with the end and use of a Synode; Since (as you see) we are now met in a Synode, we must know and note it: that as this here in the Text, so every Synode is called, as the 24. of *Braccara* rightly, for one or both these ends; *Vel* (say those Fathers there) *pro emendandis negligentibus, vel pro refecandis contentio-nibus*: Either that mens faults and negligences might

be amended; or if any strife or debate arisen, it might be timely and maturely ended.

Therefore if any of us doe in a wrong course or way *peruagrarē*, give our selves (*quod absit*) from these our duties to the serving the world, or his owne lust and pleasure: if instead of the *Word* he give himselfe to the *World*; and in place of *praying* for and with the people, *Prey* (as do Wolves) upon them: In a word, if any be given, or give himselfe to the seeking and hoarding up of this worlds base pelfe and dirt; or intend his private wealth, honour, or advancement, instead of promoting Gods Service and Kingdome: I wish from my heart that such might be noted by the Apostles censure, punished by their Successors Rod.

Let us remember, (Beloved) Our calling is, neither seeing our *Farmes*; nor tending our *Oxen*; nor humouring, nor pleasing, or enriching our Wives and Children. This is our calling, and this is our twofold Duty, *Prayer*, and the *ministration of the Word*.

And for the other end: *To cut off contention*. If any debate or strife have beene (not betwixt these two duties, never was there any, nor will be ever betwixt them :) But if any strife amongst any of us for their *precedence*: if any have sinisterly preferred the latter before the former; and out of desire, perchance of pleasing the *itching eares* of the world, and this ages humour, have thrust out, or cast downe *Prayer*, to set up the *Words ministration*: Let such remember also, this strife is ended; First, by Gods decree, who hath made *His House the House*

House of Prayer: By his *Apostles* Order, who in this their (after their number perfected) first Synode, give, as we see, the first place to Gods Service, and this his peoples continuall Sacrifice, Prayer.

Let all Christians observe, no man dare to invert, this Order: Let no man presume to set up *Simeon* though the Elder, in *Judas*'s throne, nor to preferre the *Words service*, above or before Gods. Let us remember, all: as our charge, so the manner and order of it thus laid downe by the Apostles themselves: *Prayer* first, and then the *ministration of the Word*.

Surely (Beloved) a *Visitation* now we have. The direction of such we have in the Text. A most famous example and precedent of one, you heard ere while in the Chapter read for this Morning Prayer, *Acts* 13.v.36. There S. Paul a chiefe Apostle, thus speaks to *Barnabas*: Let us (saith he) go again, & visite the brethren: *Επισκεψαμεθα*, the very word derived from *Επισκοπος*, whence our English word, *Bishop*, as if it were (as truly it is) the office and duty of Bishops only to visite the Clergie their Brethren; Let us go againe and visite the Brethren. Marke and observe the end of that, and also our (Now) Visitation: and Let us see *πως εχουσιν*, How they do. What, was it their purpose only to give them a visite, as friends doe to their familiars and equals, or, &c? No surely. As it is for S. Paul the Apostle; and *Barnabas*, or others of that ranke who succeed the Apostles, thus to visite the Churches under them, and by them planted and governed: So is it for

2 Cor. 4. 31.

3 Cor. 13. 10.

them (if need require) to come also *ἐκείθεν*; with a
ῥαβδόν, with authority and power severely
 to punish: at least if not thus, yet alwayes now as
 they then, *μετ' ἐπιτομῆς*, with inspection and care
 to oversee, *ἕκαστος*, how each in his place behaves
 himselfe; what every one doth; how they are bu-
 sied and imployed, whether or no, in these two du-
 ties here enioyned them: And, if they performed;
 whether in due place and order: If so: whether
 with this *ἀναγκαστικῶς*, or without it: whether they
 give themselves (as they ought) wholly to prayer and
 the ministration of the Word?

This is indeed *to visite*, namely to come and see,
 how prayer is performed in the House of prayer, whe-
 ther or no it be thrust out of doores, or any way
 intruded on; whether it dwell here (as it ought)
 in its owne house, daily, continually, and whether
 we with it?

This is indeed *to visite*: Not that I presume to
 reach the Apostles successors, and our Church-
 Governours, what they ought to doe; but onely
 that I would admonish, and put you and my selfe
 in minde, what we ought to performe: what we
 our selves are to expect in our charge from them.

Beloved, we are as *Moses in the Gap*, to stand
 before, and betwixt God and his people; to offer
 up supplications for them. We the *Salt of the earth*,
 which ought to season and relish others. The eyes
 and lights of their lives, to guide and teach them
 the good and the right way to salvation: And this
 I am sure is it; that they may daily and continual-
 ly by our frequent exhortations and pious exam-
 ples,

ples, be stirred up to call upon God, that they may be saved. *Rom. 10. 13.*

Let us (Beloved) endeavour ** ἀναζωπυρίω*, so kindle ** 2 Tim. 1. 6.* this fire againe; and by all meanes effect by the Words ministrations, that publike prayer, Gods service may be againe restored into Gods House, the House of prayer. What else should be the end of this or any our visitation? Yea, what else did that great Shepherd and Bishop of our soules Christ Iesus intend and drive at in his trienniall Visitation (truly I may well call it so:) for as if that were the ground of ours, and all ours to be directed by that; he also visited his Temple twice in foure yeeres: for whereas he preached only three yeeres and an halfe, he visited his Temple twice in that space.

Once (*John 2.*) at the entrance and beginning of his Office; and againe three yeeres expired, and some few dayes before his Passion, he came againe, *ἐπιστῆναι*, with the Rod and power to purge and visite his Temple the second time, (*Matth. 21.*) In both (behold) the same end intended, namely, Prayer to bee not onely restored, but also preferred in the House of prayer.

It is worth our observing; that that part of the Temple, thus then abused, was but *Atrium populi*, The Porch of the people: that which was there sold or bought, was all for the service and ministrations of the Temple. Yet as though all were not well, if prayer were not all in all, if it dwelt not alone, or chiefe in its own house, and every part of it: he doth that which He never else did; He takes the cause into His own hand: even the Lambe of God, who came to

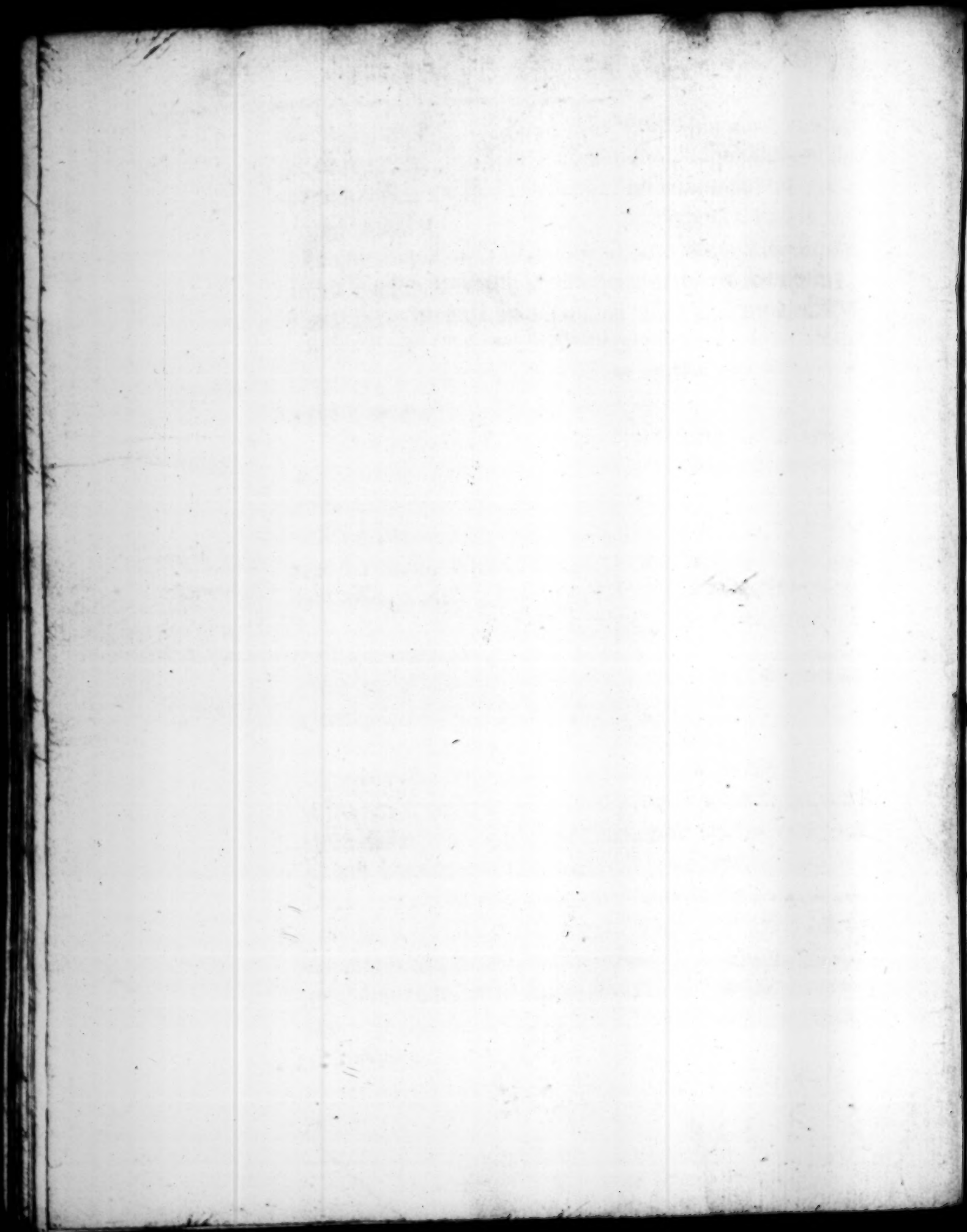
Esay 56.7.

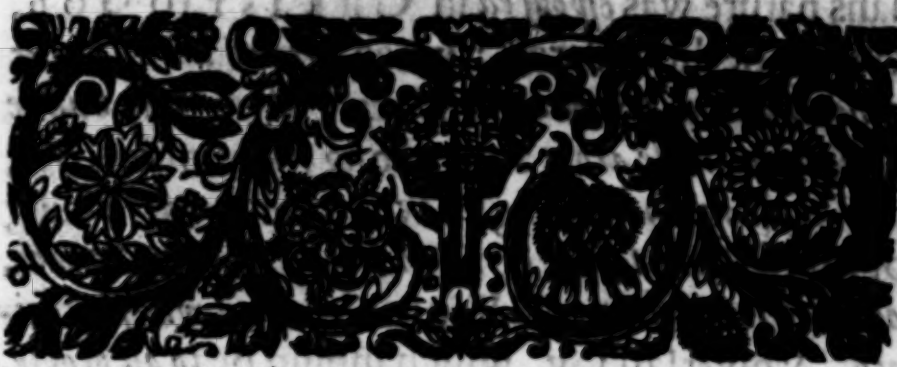
* S. Hier. lib. 3.
Comment. in
Matth. c. 21.
Tom. 5. f. 44.

save, to serve, and suffer, yet here turnes *Lion*, and as if this were his second comming, commeth even againe and the second time, in wrath, fury, and indignation, to cast out all intruding upon his Service (*Prayer*) and to restore it againe unto his owne House, as that which is to be not only of his Israel, but the continuall Sacrifice of all Nations. *My House* (saith he, and his only charge it is at both those His Visitations) shall be called the House of prayer unto all Nations: But ye, &c.

This our blessed Saviours Visitation, was in Saint Hieromes judgement the greatest miracle that ever he did on earth in his owne person: not only, that one and alone, in so meane and low estate, he casts out so many thousands (as S. Hierome observes,) but also, which is more wonderfull, that changing his renour and course of mercy and meeke mildenesse, in which he then came to seeke and save; He thus of a *Lambe* became a *Lion*; of a milde and gentle Saviour, a most severe and terrible revenging Iudge: and who never before so much as quenched the smoking Flax, or brake the bruised Reed, who never before once strake, or moved hand, yet here did it, and did it againe; not with the hand alone, but (as it were) with all his force, even with scourges and rods; to shew us what we should do, and how zealous we should be in this case. Nay, to teach us, how strictly (now) he requires the performance; and how severely he will hereafter revenge the neglect of this duty at his second comming to judgement. Let us therefore, &c.

FINIS.





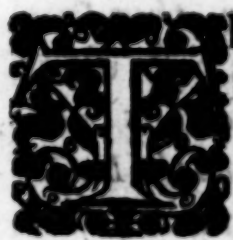
THE FIFTH,
OF THE GROUNDS
AND REASONS OF
Set-times of Fasting.

*Preached upon Tuesday, in the Passion weeke,
at CHELMSFORD, Anno
Domini, 1630.*

In these two Parallell places :

{ MARK 2. 20. }
{ LUKE 5. 35. }

*But the dayes will come, when the Bridegroom shall be
taken away from them, and then shall they fast in
those Dayes.*



Here is *A time to weepe, and a time to
laugh ; a time to mourne, and a time to
dance, saith the ^a Preacher. It ever ^{a Eccles. 3. 4.}
a time in the Church for the Church
to dance, it was at her owne Bridalls,
when shee was married to the greatest Heire that
ever was, the Heire of Heaven and Earth. When*

T

mans

b *Esay* 9. 6.c *Malach.* 4. 2.d *Luke* 2. 14.*Luke* 2. 10:*Philip.* 3. 1.

e 4. 4.

mans nature was espoused in CHRIST to GOD, never to be diffundered : when ^b to us a Child was borne, and to us a Sonne was given : when ^c the Sunne of righteousness arose after a long night of sorrow, with healing on his wings : when the Angels sung for joy, ^d Glory to GOD on high, on Earth peace, good will towards men : When Great joy was proclaimed, Vniverfall joy, which should be to all people. I suppose it thence (not onely a precept, but also a Salutation or Valediction, (call it which you please) which the Apostle so often useth, but especially to the Philippians ; χαίrete ἐν κυρίῳ : Rejoyce or Farewell in the LORD : and againe, Rejoyce in the LORD alwayes : Which latter the Church chusing for her Epistle on the third Advent Sunday, begins her Day and course of time from Advent Sunday, the Bridegroomes comming, so going through every part of her SAVIOUR'S Life ; thus shewing all hers, that all their joy must be in Him, in His presence, in whose presence there is fullnesse of joy for evermore.

And as there is the same reason of contraries ; So, if the Churches joy bee for the Bridegroomes presence ; then must her sorrow bee for her Bridegroomes absence ; especially Cum auferetur ab eis, When the Bridegroom shall be taken away, then shee must needs mourne, then must she needs fast ; if not for her owne losse ; yet for His sake, for His Command, who hath commanded, that, When the Bridegroom is taken away, that then shee should fast in those Dayes.

To which words orderly to enter, we must note, that

that the *Pharisees* did upbrayd our S A V I O U R with many things ; of which when nothing could rightly be fastened on Himselfe, they begin to find fault with His Disciples. Like as many now a dayes do with C H R I S T S Spouse the Church ; whom when they can justly charge with nothing, they must at the least quarrell with her followers, with her Discipline, with her Attire, with her Orders : either for her eating (as the *Pharisees* did with our S A V I O U R but immediately before for eating with Publican's and Sinners :) or for her not eating, her fasting a Wednesday, Friday, Ember, or Lenten fast. For these men we must take up our S A V I O U R S answer ; *We have piped to them, and they have not danced, We have mourned to them, and they have not wept.* Neither will the Churches joy downe with them, in her publike feasts, nor her sorrow in her solemne fasts. Wee may well take up the Proverb : *They are no wayes content, either full, or fasting.* Let such men take heed, lest already they have pertaken too much of the *Leaven of the Pharisees*, who so little pertake with the Spouse either in her Joy or Sorrow. But observe, I pray you, the *Pharisees* policy : For having been often by themselves apart convinced and confounded altogether by our S A V I O U R, they now deale more subtilly : They draw the *Disciples of the Baptist* into their party : For so it appeareth, *Matth. 9. 15.* Like as many now a dayes doe ; who the better to colour their owne hypocrisie, and to encrease their faction, abuse the honest simplicity of well affected men. For their sakes our S A V I O U R fra-

Verse. 16. Mark
Verse 30. Luke

Matth. 11. 17.

Matth. 9. 15.

meth an Answer, consisting of two Reasons.

Iohn 3. 29.

1 The first drawne from the words of the Baptist, *Iohn 3. 29.* *Hee (saith the Baptist) that hath the Bride, is the Bridegroome: but the friend of the Bridegroome: which standeth, and heareth Him, rejoiceth greatly because of the Bridegromes voyce: This my joy therefore is fulfilled.* As if he should thus argue: By your masters confession I am the Bridegroome: if therefore the freind of the Bridegroome have such joy at the meere voice of the Bridegroome; how shall they which are of His Chamber mourne, &c?

Vers. 12. Marke
Vers. 37. Luke

2 The second from a twofold comparifon, of old bottles and new wine; of an old garment and new cloth: shewing them that as it was unfitting in their present state of joy, for them then to mourne: So was it also for the non-age and infancy of the Church, to burthen them with those severer parts of Discipline, Fasting and Penance, &c. No man (saith our SAVIOUR) putteth new wine, &c. No man putteth a piece of new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent is made worse: *χῆρον χιτῶνα*, the Schisme is made worse. Witnesse our owne unhappy times; wherein the Papists and the Church of Rome on the one side; as also some over forward men of our owne, on the other side, having patched up a world of new inventions to the ancient customs and Tenets of the first Church, have thus made *χιτῶνα χῆρον*, the rent the greater, the Schisme the worse: having on all hands causlessly rent the seamelesse Garment of CHRIST, this Glorious Bridegroom.

This

This Church of England hath not done so : as she pretended; so she intended, and truly performed above all others a *Reformation*. Which is (as they define it) a *Restitution* and returning of every thing to their former and first estate. To the first estate (praised be G O D) she hath reformed herselfe : and as in all other things, so in this and all other *Fasts* she hath followed the footsteps of the first and best Christians : of CHRIST'S Apostles; nay of CHRIST Himselfe, who hath thus commanded, that, *When the Bridegroom is taken away, that then they should fast in those dayes*: and Thus much for the Context.

For the Text; These words containe two principall parts.

1 First, *A Prophecy*, that the *Bridegroom* shall be taken away.

The Division.

2 Secondly, *A Precept*, that when the *Bridegroom* is taken away, that then they shall fast in those dayes.

Where farther observe in this latter part (the *Precept*) two things: the

- 1 First, *Orti*, That they shall fast.
- 2 The Second, *Orti*, When they must fast.
1. Then; and 2. In those dayes.

The former is *Ratio*, the Reason and ground of all our *Fasts*; Because the *Bridegroom* is taken away.

The latter is *Regula*, the Rule and manner of our fast; Then, and in those dayes.

We for the plainest capacity will observe these five Propositions.

5 Propositions.

- I. First, That [CHRIST IESUS is the Bridegroom of His Spouse, the Church:] ὁ νυμφίος, according to that of *Iohn the 3. 29.* He that hath the Bride, is the Bridegroom.
- II. Secondly, That [This Bridegroom must be taken away.] ἀραγάδι.
- III. Thirdly, That [Because of this taking away, They, that is, The Church must and shall fast.] νηστεύουσιν.
- IV. Fourthly, That [Then they shall fast (at that time) When the Bridegroom was taken away.] τότε.
- V. Fifthly, More particularly, That, [Then, in Those very dayes.] Ἐν ἐκείναις ταῖς ἡμέραις.



I. *Proposition* FOR the first; That our SAVIOUR is the Bridegroom of His Spouse the Church, no man that knoweth himselfe to be a Christian, can bee ignorant.

Our nature both Soule and Body: the common nature of all mankind was married to CHRIST IESUS both GOD and man: that as before by the Creation, Heaven and Earth were married in man, thence called by *Lactantius* and the ancients, *Societas Cali & Terra*: now againe there might be a nearer and a straiter tye by the Redemption, GOD in CHRIST marrying Himselfe

selfe to man : That as in *Adam* all dyed, So in
C H R I S T all should be made alive, (*1 Cor. 15.*) *1 Cor. 15. 22.*
 That as (*Rom. 5.*) by the offence of one man judgement came upon all men to condemnation : even so by
Rom. 5. 18.
 the righteousness of one the free gift (might) come
 upon all men to justification of life.

And as marriages though consummated on Earth,
 are said to bee made in heaven : Sure wee are, this
 above all others was concluded and made in Hea-
 ven, even by the freest good will of **G O D** the
 Father ; Who so loved the World, that He gave His
 onely begotten Sonne ; that whosoever believeth on *John 3. 16.*
 Him, should not perish, but have everlasting life.
 In this marriage above all others was that fulfil-
 led most fully ; that the Husband should leave Fa-
 ther and Mother, and cleave unto his Wife ; and they *Gen. 2. 24.*
 should be one flesh. For **C H R I S T** the Bride-
 groome left his Father in Heaven : for, being **G O D**,
 very **G O D**, He emptyed Himselfe, and took upon *Phil. 2. 7.*
 Him the forme of a Servant. Hee left His Mother,
 in His first miracle ; Woman, what have I to doe with *John. 2. 4.*
 thee. And afterward more fully in His ^a Passion *a & 19. 26.*
 and ^b Ascension to follow His Spouses cause in Hea- *b 1 John. 2. 1.*
 ven. And whereas in other marriages it may
 seeme but in a ^c mystery, that man and wife are made *c Ephes. 5. 31.*
 one flesh ; seeing that, notwithstanding this Vnion,
 man and wife are still two persons : here in this mar-
 riage it was farre otherwise ; for **G O D** and man,
 two natures made but one Person. Hee became not
 onely ^d Bone of our bone, and flesh of our flesh : but *d Ephes. 5. 30.*
 even, ^e The Word was made (very) flesh, and dwelt a- *e John 1. 14.*
 mongst us. Hee became not onely Goel, a Surety,
 Kinsman.

Kinsman for us; but even *Emmanuel*; *G O D* with us.

And as in all marriages; *ubi tu Caius, ego Caia*: the Honour, Credit, Esteeme, Name, Interest, Priviledges, Riches, and whatsoever else good is, is derived from the *Husband* to the *Wife*: and on the contrary, the debts, duties, dangers, and hazards to which the *Wife* was liable, are charged upon the *Husband*: So was it here most truly in the highest kind. The debts, which the *Church* stood charged with, were discharged by *Christ*: and the merits worth, and benefits of *Christ* were imputed to His *Church*: *He was made sinne for us, which knew no sinne, that we might be made the righteousnesse of G O D in Him, (2 Cor. 5.) Hee was made a * curse for us, that on us might come the blessing of Abraham*: that wee might bee called the blessed of the Father. * *He bare our infirmities, and by His stripes wee are healed.* Thus as betweene man and wife, so of *Christ* and His *Church*, the workes are accounted the same. *His righteousnesse, peace, and justice* are accounted the *Churches*: His workes and merits are deemed as done by us: And our *sinnes, misdeeds, and demerits* are deemed as done by Him, are layd to His score; and this was the cause of His *Taking away*.

And as there are *Duties of marriage*: *Protection* and *direction* from the *Man* to the *Wife*: *Obedience* and *Reverence* from the *Wife* to the *Husband*: So, this marriage for all these, is a *paterne*, and *president* to all married men and women whatsoever.

For *Protection*. *Husbands love your Wives, even as Christ*

2 Cor. 5. 21.

* Gal. 3. 13, 14

* Esa. 53. 5.

Ephes. 5. 25.

Christ loved his Church, and gave himselfe for it :
even to death to save it from death.

For Direction : I will pray the Father, and he shall
give you another Comforter, that he may abide with
you for ever. He shall teach you all things, &c. John 14. 16.
26.

For Protection : he is a King in power to defend
his Church.

For Direction : he is a Priest and Prophet in know-
ledge to instruct his Church. For both, we have
his promise, Behold, I am with you to the end of the
world. Mat. 28. 21.

But that he may continue with us to the end ;
we must alway to the end continue with his Spouse :
we must performe those duties that are comman-
ded her.

The first is Obedience. Thou shalt love the Lord
thy God, with all thy soule, with all thy heart, with all
thy might, (Matth. 22. 37.) If yee love me keepe my
Commandements. Ye are my friends, if ye doe what-
soever I command you, (John 15. 14.) If ye keepe my
Commandements, ye shall abide in my love, even as I
have kept my Fathers Commandements, and abide in
his love. If ye doe, (marke I pray) if ye doe ; as long
as ye doe : if ye keepe, &c. Otherwise, unlesse yee
do so : except ye still keepe : if ye do or dare other-
wise ; ye are none of his friends, none of his follow-
ers : none of the Bride-chamber, none of his Spou-
ses, none of his Sheepe, that heare not his voice, that
keepe not his Commandements. And This is one, one
of Them, that when the Bridegrome is taken away,
then ye should fast in those dayes. But of this anon.

What our obedience is I question not : it may be,

as people pretend it is, *inward*: But this I am sure of, that if it be *true obedience*, we shall see some *signes* of it in the outward man: some fruits (at least) in the outward reverence.

This, if not at other times, yet *then* at least when we come into the professed *service* of the *Bridegroom*: when we *Enter into the House of prayer*: when we come into *his presence* to serve him. I could by infinite testimonies of Scripture, Reason, and Nature, prove this *duty*, if either the time or the Text would give me leave. But I keepe my selfe to my Text: to the *Metaphor* of a *Spouse*.

1 Pet. 3. 6.

Ephes. 5. 33.

32.

There is *honour* due from the Wife to the Husband, not only in word, with *Sara*, to call him *Lord*: but to do it with reverence. *Let the Wife* (saith the *Apostle*) *feele that she reverence her Husband*. And *This* is chiefly (he telleth us) *spoken of Christ and his Church*. If we will have him to *protect* us as his *Spouse*, we must honour him as the *Bridegroom*: and that with a two-fold reverence. ¹ *Of bended knee.* ² *Of bared head.*

1 It is the custome of men in these times; if they reade in Scripture, that *Christ* calleth us *Friends*, or *Brethren*, or *Guests*, or *Co-heires*, they presently carry themselves aloft. We may not; (nay, now it is come so far, it is argued) we must not *kneele*. We disparage our selves too much to *kneele*: what *kneele*? Do *Guests* use to *kneele* at the Table? Do *Wives* use to *kneele* to their *Husbands*?

Alas poore silly men, that understand not, how by such appellations, duties are rather commanded than any relaxation granted. When *Christ* calleth

us *Friends*, he enjoyneth us *love*; when *Servants*, *fear*; when *Guests*, *confidence*; when *Children*, *reverence*; when *Heires*, *hope*: for none of these would he have himselfe neglected, or our duties not respected.

But where doe we reade (for now *Scriptum est* is altogether stood upon) where do we finde, that wives must *kneele* to their *Husbands*?

Metaphors (*Beloved*) are not to be urged beyond their *compasse*: if not within the *compasse* of this *Metaphor*, is it therefore not due? I hope there is none here, that dare deny this *Reverence* unto *God*: and yet if we do not deny it, why do we not yeeld it? Why doe we deny it in our lives and conversations?

But did you ever heare, that *Wives* did *kneele* to their *Husbands*? Yes (*beloved*) we finde so, wee reade so, of those that had *Kings* to their *Husbands*. Did not *Esther* a *Queene* *kneele* to her *Husband* *Ahasuerus*? Yet what was *Ahasuerus* to the * *King of Kings*? What are we (in the eye of the World) to *Esther* so great a *Queene*? Nay, what is *Esther*, or the greatest, but wretched *Wormes* to CHRIST IESUS? And doe we thinke much to *kneele*? I am sure, if we be of the *Spones followers*, we will doe what *she* is commanded: and *she* is commanded thus.

David in that very *Psalm* which he penned for the *Churches Wedding*, in the *Spones phrase* (*Psal.* 45.) thus bespeakes the *Church*: *Hearken O daughter, and consider, incline thine care, forget thine owne people and thy Fathers House. So shall the King have pleasure in thy beauty, for hee is thy Lord God, and*

Esther 8. 3.

* *Rev.* 19. 16.

Psal. 45. 11, 12

Esay 45. 23.
Rom. 14. 11.

Pbil. 2. 10.

Psal 95. 11.
Palsim in Ho-
rolog. Euchol-
og. & ceteris
Graecorum of-
ficiis; quae vide.
Et apud Lati-
nos Cassiod. in
conclus. Psalm.
141. ubi ex
Augustino. Et
in Psal. 94. S.
August. bom. 10
De verbis A-
postoli in prin-
cipio, ubi Psal-
mi hujus me-
minit in Eccle-
sias usurpati.
1 Cor. 11. 4, 5.

1 Cor. 11. 16.

worship thou him. Nay, hath not God sworne it? As I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God. Hath he not given this very honour to the Bridegroom, for this very taking away. Wherefore (saith the Apostle) God hath given Him a name above every name, that at the name of I E S U S every knee might bow, both of things in Heaven, and things in Earth, and things under the earth. Sure I am the Spouse and Church of Christ did so. Therefore she chose the 95. Psalme for her invitation: therefore was the 6. Verse of that Psalme usually resounded. Δεῦτε προσκυνήσωμεν, O come let us worship, &c. Thus did she then doe both in the East and West: and so must we do, if we be of her followers, if we belong to her.

2 But there is another Reverence of the Head. The Apostle telleth us, 1 Cor. 11. That the Woman dishonoureth her head, if she be uncovered: and the Man his head if he be covered.

The head of the Man is CHRIST, a glorious head, and therefore to be glorified: the head of the Woman is the Man, a weake head (God knoweth) and therefore she to be covered: the Woman the weaker vessell, and therefore covered: the Woman first in the transgression, the cause of covering, and therefore covered: the Woman hath her haire by nature for a covering, and therefore covered. The Man for contrary reasons in the Church must be uncovered, that is, without his ordinary covering. This was the custome of Christs Spouse, the Catholike Church through the World: The custome of the Church, which the Apostle telleth us, no man may breake.

breake. *We have no such custome*: therefore we have a contrary, is a good argument.

It is the command of *Christ*, by his Apostle, as may bee gathered out of the same Chapter, Vers. the first. At least, one made by the Apostles; not a temporary Law made for a time (as * some vainely glosse it. It was a perpetuall Law: so the Apostle groundeth it, upon GOD, upon CHRIST, upon Nature, upon Grace, upon Reason, upon Religion, &c. all, I hope, not temporary things.

1 Cor. 11.1.

The Geneva Notes on 1 Cor. 11.

For such the Church held it: so she ever practised it. *Tertullian* is a witness for the West. *Illuc suspicientes (Christiani) manibus expansis, quia invocuis; capite nudo, quia non erubescimus: denique sine monitore, quia de pectore oramus, &c.* S. Basil the

Tert. Apol. cap. 30.

Great is a witness for the East; who blaming the Clergie and People of *Neocæsarea*, putteth them in minde of their famous Bishop *Gregory Thaumaturgus*: He (saith S. Basil) never covered his head at prayer. Why so? Because he was (saith he) a true Scholler of the Apostle, who telleth us, that every

S. Basil. ad Neocæsar. Epist. 63. Οὐ κατεκαλύπτετο ὅτι τῶν προσηνῶν. Πῶς γὰρ; ὅτι τὸ Ἀποστόλου γνήσιος μαθητὴς, τὸ εἰ- ποῖλος: πᾶς ἀνὴρ προσηνόμε- νος ἢ προσηνέων κατὰ κεφαλῆς ἔχων, κατασχέει τὴν ἑαυτοῦ κε- φαλήν; καὶ ἀνὴρ ἢ οὐκ εἰλείει κατακαλύπτει τὴν κεφαλὴν αὐτοῦ, &c.

man praying or prophesying having his head covered, dishonoureth his head. And the man ought not to cover his head, insomuch as hee is the Image and glory of God. Surely, should he, nay I say more, should any Turke or Infidell come into our Churches, and behold our devotions and our reverence here, they would by our behaviour take this place for a Theater; and our exercises here (for so they call them) rather for a gazing-stock, then once guesse it any

1 Cor. 11.4.7.

Rom. 8. 26.

1 John 2. 1.

service of God, or that it were any Reverence becomming the Spouse of the glorious Bridegroom. Certainly if there be a way to grieve the Holy Spirit of God, who maketh our prayers; or the Bridegroom, who as our Advocate, presenteth our prayers: this is the meanes to make him withdraw, to cause him be gone, to drive him away: to cause that he be taken away. And thus we are come to the second Proposition or Observation;

Propos. II. That the Bridegroom must be taken away.

It was when the *Bridegroom* spake it a *Prophecie*, and now is (as *Irenaus* defineth every Prophecy) a *History fulfilled*: and fulfilled it was at *this very time: this very weeke*, (*ἐν οὗτοις ταῖς ἡμέραις*, to use the words of my Text) *these very dayes*: and therefore to speake something of it, at this time, were a *word in due time*.

But how shall I be able to enter this Sea of our Saviours Passion, and not bee swallowed up of teares? How shall I shew you this dismall, dolefull *taking away*? this bleeding spectacle? At which Heaven shut its eyes, and withdrew its light: at which *the Sun covered his face*, and the *Moone veiled her selfe in blood*, at which the *Earth trembled*, and all the Creation and powers of Heaven and Earth (man onely excepted) wrapped themselves in black shady darknesse, *mourning* that man, for whom this *Bridegroom* became man, should have so deepe, so bloody a hand in this *taking away*.

How shall my fraile tongue be able to tell you?
how

how He was taken, betrayed, bound, and scourged:
 how He was scoffed, reviled, mocked, and spit on:
 how He was crowned with Thornes, beaten with
 Rods and Reeds, cruelly whipped, despitefully ar-
 rayed: how He was pierced, torne, crucified, and
 tormented: how He was despised, and rejected of
 men, *A man of sorrowes, and acquainted with*
griefe. He was oppressed, and afflicted. He was
 brought as a Lambe to the slaughter, and as a Sheepe
 before the Shearer, so he opened not his mouth. He
 was taken from prison, and from judgement; and
 who shall declare his generation? (saith the Pro-
 phet.) Who shall indeed declare it? Nay, who
 can declare it? Since an *Angell* from Heaven at
 His Birth and Wedding declared the joy; who
 but an *Angell* from Heaven can declare the sor-
 row? We should wrong our Saviours Passion,
 and the Scriptures relation, if any other than
 the voice of God or Heaven should relate it.

Esay 53.3.

vers. 7.

vers. 8.

Therefore the Church, the *Spouse* ordaineth,
 that so we should heare it: and heare it so over
 and over againe, because it can never too much
 affect us. You heard it ere while at large rela-
 ted in the History (truly an *History*) by One that
 saw it: On Sunday you heard S. *Matthew* relate
 it at large: yesterday, and to day S. *Mark*: and
 lest we should want the knowledge of this taking
 away, or not expresse it enough in our mourning,
 the Church ordaineth, that on every day of this
Week wee should heare the full *History* of this
 His taking away, by the mouth of one of his *four*
witnesses. Neither hath the Church done any
 new

See the Church
 Service *Epistle* and
Gospel for the
 weeke before Ea-
 ster.

* S. August. *Sermone 144. de tempore.* Sicut enim passio ex omnibus Evangelistis conscripta est, sic dies isti septem vel octo durant spacium, ut secundum omnes

Evangelistas Resurrectio recitetur. Passio autem quia uno die legitur, non solet legi nisi secundum *Mattheum*. Volueram aliquando, ut per singulos annos secundum omnes Evangelistas etiam Passio legeretur: factum est, non audierunt homines, quod consueverunt, & perturbati sunt, &c. Apud Latinos factum est ante annum DCCC. quod sanctus *Augustinus* loco citato, sibi faciendum proposuit; scilicet ut per singulos annos, secundum omnes Evangelistas Passio Domini legeretur. Liqueat id non solum ex ordine Romano, *Amalario*, *Ruperto*, *Hug. de Sanct. Viſt.* cæterisque Ecclesiasticis Scriptoribus; verum etiam è missilibus antiquissimis Latinis & nostratibus e. g. Romano, Eboracensi & Sarisburiensi.

new thing in this: * *S. Augustine* is a witness for the Latine and *Westerne* Church, that she did it in the Resurrection of *CHRIST*: and that himselfe thought it likewise fit, and attempted it in the Passion; *Vt per singulos annos secundum omnes Evangelistas Passio legeretur.*

* Chrysost. *Tom. de Divers. Nov. Test. Hom. 63.* Cur in Pentecoste Acta Apostol. legentur his verbis.

Εν τῇ ἡμέρᾳ τῇ

σαυρῇ τὰ θεῖα τῇ σαυρῇ πάντα ἀναγιγνώσκουσιν. Apud Græcos Passionem Christi ipsa Passionis die (quod loco citato *S. Chrysostomus*) duodecem perlectis Evangelii lectionibus recitant, totum diem illis recitandis insumentes: nisi quod meditationes nonnullæ hinc inde sparsim sint adjectæ, elegantes admodum, divinæq; *Vid. Τεωδωρον ἐν μεγάλῃ πένεσση.* Et Græcorum *Ευαγγέλιον*, quod, &c.

S. Chrys. ubi supra.

Διὸ καὶ δικαίως ἀντὶς ζήτησε, τὴν δὲ ποιτὸν μὲν σαυρὸν ἐν τῇ ἡμέρᾳ τῇ σαυρῇ, καὶ τὸ πάθος ἀναγιγνώσκουσιν ἐν νομοθέτηται, &c.

And indeed he did but propound to himselfe the example of the *Easterne* and Mother Church: of whom * *S. Chrys.* testifieth, saying, that at the time of Christs suffering, that is, this taking away of the Bridegroom, τὰ θεῖα τῇ σαυρῇ πάντα ἀναγιγνώσκουσιν, *We reade* (saith he) *in that day all concerning the Crosse.*

This, he telleth us, (νενομωθετησαι) was an ancient Order of the Church long before his time, even from the beginning, for this very reason; that all Scripture being written for our instruction, this History above all, related by all, might sink deeper into us, stick faster, affect us neerer, wring us and sting us more strongly to make us mourne and lament, fast and pray, and weepe in our Prayers,

Prayers, as the Bridegroom did in His for His Spouse: So likewise she for her Bridegroom,* Bloudy teares, bloud and water in abundance, both from heart and eyes, at this very time, and for this very cause, because the Bridegroom was taken away.

* *δύσπυξ ἀνὰ μαθήματα.*

And surely, this is the Precept, this is our Duty; this is his Command; and therefore as that which concerneth us most, is most now to be stood upon. That the Church and all her Children, the Spouse and all her followers must mourne because the Bridegroom is taken away from them: which is the Third Proposition: & Ratio, and the Reason of all our Fasting.

III.

That, They must (they shall) fast, Because the Proposition Bridegroom is taken away.

I Fasting is a signe of mourning: Our Text so explaineth it selfe. How can the Children of the Bride Chamber mourne, so long, &c. but the dayes will come, when the Bridegroom shall be taken away, then shall they fast; that is, (therefore) mourne. Ahab shewed it in his ill mourning for Naboths Vineyard. No bread would downe with him, he was so vexed.

I
Because Hee is
Taken away.

1 King. 21. 4.

David also maketh it manifest in his bitter complaint: My heart is withered (saith hee) and smitten like grasse; so that I forget to eat my bread. As also more particularly when he was in feare to have his Childe taken away, he lay upon the earth, and fasted for his Childe. For his Childe! but one Childe! and but for the feare of his being taken away! But what saith Elkanah to Hannah? the Husband to the Wife? Am not I better to thee then ten Sons? The better any thing, the greater the losse:

Psal. 102. 4.

2 Sam. 12. 16.

1 Sam. 1. 8.

X

the

1 Sam. 1.8.

the greater the *losse*, the more just the cause of *mourning*. The *losse* of the *Husband*, the taking away of him, what is it lesse then the rending of the Soule from the body; the pulling of one member from another? It cannot be without great sorrow.

2
Taken away
whilst a Bride-
groom.

2 But here is more: The *losse* of the *Bridegroom*; that is, whilst he was a *Bridegroom*, in the height of joy: If from the *marriage Chamber*: it must needs be a degree beyond sorrow.

Luk. 10.23,24

Our SAVIOUR was the desire of all Nations. He telleth His Disciples (*Luke 10.*) *Blessed are the eyes that see those things that ye see, &c. For I say unto you, many Prophets and Kings have desired, &c.* For foure thousand yeares this *Bridegroom* was expected, as a *Bridegroom* out of his *Chamber*, and came not: when He came, He continued but *thirty foure yeares* or thereabout, upon Earth: but *three* of these yeares (or little more) did He shew Himselfe as a *Bridegroom*. A short time (you will say) for so great *Nuptialls*. All times before without this joy; All times after abridged of this joy. Even in the day of the *Nuptialls*, the joy of the *Nuptialls* was taken away by this taking away of the *Bridegroom*. Then, they must needs mourne.

3
Taken away
for them.

3 But if this taking away be for them, in their behalfe, through their meanes; then they have yet more cause to mourne.

You heard, that the *Debts* of the Wife are charged upon the Husband; What then, if for the *Wives debt*, the Husband, nay the *Bridegroom* in the midst of joy, even upon his *marriage day*; If for the *Brides cause* he be haled to prison & to judgment?

If

If for her haynous crimes He must answere? If all we have gone astray, and the Lord hath layd on Him the iniquity of us all. Then, good reason for us also to share and partake in this sorrow: good reason then for the Bride to lay aside her attire, to goe forth of her closet, to lay from her the voice of eating and drinking: to forget to eat her bread, to forbid the voice of joy and mirth; and to begin to mourne and lament, because the Bridegroom for her sake is taken away. Esa. 53. 6.

4 But (yet further) what, if as for the Spouses debt, so by the Spouses hand, he were thus taken away? Was it not so, When Iudas one of His own, betrayed Him? When Peter a chiefe amongst his owne, denyed Him? When His Disciples all of them fled from Him? When His followers on all hands forsooke Him? Dost thou thinke, that thou couldest have stood in this tryall? When the whole Church, the Bride forsooke Him, how wouldest thou have defended the Bridegroom? Verily I say unto you, All you shall be offended because of me this night. So farre from defending Him, that they were offended at Him. As we all in Peter and the Apostles, received the name, power, and priviledges of the Spouse, so we all may confesse, wee did, or would have done no lesse then with Peter denyed Him, with His Disciples forsooke Him, with His nearest followers fled from Him. And therefore as Saint Peter the chiefe Apostle coming to Himselfe, wept bitterly for his sinne: So the whole Church, represented (saith Saint Cyprian) in him, must doe the like with him: must fast, and By them.
Matth. 26. 31.
mourne,

mourne, and lament, because even by us also, as well as by them, the Bridegroom was taken away.

5
By them often
taken away.

Heb. 6. 6.

1 Ioh. 3. 9.

2 Ioh. 5. 18.

5 But there be more *takings away* then one: we were are all guilty of *taking Him away* in *Adam's sinne*: it was our *originall*. We had beene againe, had wethen beene, in the Church of the Apostles, it had been our *personall*. Yet (then) **C H R I S T** suffered but *once*. Neverthelesse the Apostle telleth us, of some, that *Crucifie againe the Sonne of G O D, afresh, &c.* and it is the usuall glosse of the ancients and others, upon those words, *viz.* That by the ill lives and the sinnes of those that are by Baptisme inserted into **C H R I S T S** death, and so justified, that by such *Sinnes* of theirs after Baptisme, *Christ againe is taken away & Crucified*. If so, who then especially in these evill dayes, is free of this sinne? unlesse, perchance, some men should againe rake up that old condemned heresie of Iovinian, *viz.* That no man can depart from Grace after Baptisme. This (as he could) he maintained from, 1 Iohn 3. 9. *Whosoever is borne of G O D, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is borne of God,* as also that other Parallell place, 1 Ioh. 5. 18. *We know that whosoever is borne of G O D, sinneth not: but he that is begotten of G O D, keepeth himselfe, and that wicked one toucheth him not.* Though from the context of the place, the scope and intent of the Epistle, the History of the Church, especially out of Clemens Alexandrius, and Epiphanius we might abundantly shew this place by Iovinian and his followers to be perverted: yet I chuse rather

ther to use the answer of *Saint Hierom*; Surely
(saith *Saint Hierom*) a strong and weighty argument
it is, if it were not by and by overthrowne by the A.
postle in the same place, verse 21.

S. Hieronym.
cont. Iovinian.
l. 2. ad initium.

Little Children, keepe your selves from Idolls. A
plaine case, that if not from *Idolatry* the greatest
and grossest sinne, then are wee secure from no
sinne. A plaine case it is, in those very Chur-
ches to whom this Apostle wrote. The Chur-
ches of *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*,
Philadelphia, *Sardis*, &c. proclaime unto us, that
seeing the *Candelsticks* are removed, and the *Bride-
groom* taken away from them; that the *Bridegroom*
was first taken away by them. If a Church a Con-
gregation, a number of faithfull men is not; what
one (though for the present faithfull or believing)
can be secure? Nay, if so many Churches, a Con-
gregation of Churches have thus fallen, what one
Church, though never so glorious for the present,
can be secure? Shall *Rome*? Shall *England*? No-
thing lesse: We have all sinned againe and againe;
and may justly feare that as we have taken away the
Bridegroom by our sinnes; He may at last be alto-
gether taken away for our sinnes. Let us all (in the
name of G O D) prevent it by this heavenly An-
tidote of *Fasting and Prayer*; that so taking away
our sinnes, which otherwise would take away the
Bridegroom, He, the *Bridegroom* may not againe
bee taken away by them. Let us mourne for our
sinnes, that we mourne not for our selves; that
we lament not His losse. Which G O D of His
mercy, &c.

Reasons of
Mourning by
Fasting.

Gen. 2. 17.

3. 3.

6, 11. &c.

Eicit ergo nos
de Paradiso ci-
bus; reducat
esuries, reducat
jejunium. S.

August. Serm.

65. de Temp.

2 Cor. 7. 11.

Rom. 7. 23.

Gal. 5. 17. 24.

1 Cor. 9. 27.

But if any mourning may serve, why is *Fasting* rather prescribed, then any other mourning? Doubtlesse, for many good *Reasons*: Wee will name a few.

1 *Fasting* is a holy revenge of all sinne, in the first sinne: but chiefly of that first sinne, which first and chiefly tooke away the *Bridegroom*. That first sinne was in eating, Gen. 3. Good reason therefore, when wee mourne for the *Bridegrooms* taking away, to have a principall eye to that sin, for the which principally the *Bridegroom* was taken away.

2 *Fasting* is an holy justicing of our selves (indistinctly the Apostle calleth it) for this taking away of the *Bridegroom*. For as the *Bridegroom* is taken away by the deeds of the flesh: so for this, wee punish the flesh, by *Fasting*.

3 *Fasting* is a vigilant preventing, lest the *Bridegroom* be taken away againe. For the flesh is that, which ever rebelleth against the spirit. Therefore They that are *CHRISTS* (saith the Apostle) have crucified the flesh. And (of himselfe he saith) I keepe under my body, and bring it into subjection; lest that by any meanes having preached to others, I my selfe should be a cast-away, that is, lest the *Bridegroom* be taken away from me.

4 Againe, *Fasting* is an holy experiment of selfe-denyall according as the *Bridegroom* commandeth, that we should deny our selves, and take up his crosse, &c. For, if we can deny our necessities of eating and drinking, wee may well deny our pleasures: if we can fast from our meate, we may well

well fast from our sinnes; from wrong; from violence, from extortion, &c. Which is the Fast, that God commandeth, Esa. 58.

Esa. 58. 3. 4 5.

5 Againe, Fasting is a just *Restitution* to the Creatures, which having often beene abused by our intemperance, and made to groane (Romans 8.) we thus make them a kinde of satisfaction by our forbearance.

Rom. 8. 22.

6 Againe, Fasting is an humble *Confession* unto Almighty God, that as wee have offended the Bridegroom also, With whom He hath given us all things, (Rom. 8.) So we acknowledge our selves most unworthy of any of His blessings: most worthy, with Him to have all things taken away.

Rom. 8. 32.

7 Againe, Fasting is an holy *Watching* over our selves. Watch and Pray, is in a manner, Fast and Pray. For as *Watching* is a conteining from sleep; so is *Fasting* from meate, both for the same end, to tame the body. Thence the ancient *Vigills* were (I take it) changed to *Evening Fasts*. Sure I am:

Matth. 26. 41.

* *Subest inguen ventri* (as one sayd) For as * the *belly* and the *uncleane parts* are linked together, so are the sinnes of either. Therefore the Apostle joyneth them (Rom. 13.) *Rioting and Drunkenesse, Chambering and wantonnesse*, the latter

* *Monstrum libido sine gula, cum duo hæc tam unita atq; concreta sint, ut si disjungi omnino potuissent, ipsi prius ventri pudenda non adhererent. Specta corpus, & una regio est; deniq; pro dispositione membrorum ordo vitiorum: prior venter, & statim cætera: saginæ substracta lascivia est per edacitatem, salacitas transit. Tert. lib. de jejun. cap. 2. ad init.*

* *Semper juncta est Sarritati lascivia, vicina sibi sunt venter & genitalia, & pro membrorum ordine ordo vitiorum intelligitur. S. August. Serm. 65. de Tempore.*

Rom. 13. 13.
Philo. Iud. 1. de Victim.

S. Hieronym.
Cont. Iovinian.
an. li. 2. c. 6.

for this cause termed *Emduvizi vmozasios*. For as S. Hieron well; *Sarritas ventris Seminariū libidinis: A full belly, and a foule heart.* Remove therefore the

the

the *cause* of thy uncleannesse, and thy uncleannesse shall be no cause of the *Bridegroomes taking away*.

8 Lastly, Fasting is, as a *signe*, so a principall *cause of mourning*. Is there any man here, that after all this which hath beene sayd, cannot yet *mourne* for the *Bridegroome* ! Let him but *fast*; and I dare warrant him to *mourne*. Hunger will bring the stoutest stomackes under : it will make them bend. It is the Apostle ; who was in *watchings often, in fastings often*, ἰπωμαζω (saith hee) *I keepe my body under*. The word signifyeth a *buffetting* about the face and eyes, as a man would buffet his adversary on his knees. This he did by *Fasting*. No way so truly, so fully to make us *mourne*, as by *fasting*. If thou canst not *mourne*, betake thee to *fasting*, & that will make thee *mourne*. If thou canst *mourne*, yet notwithstanding *fast*, and that will make thee *mourne yet more*. And indeed *Sorrow* as it came from *sinne*, so it is *due* onely to *sin*.

2 Cor. 6. 5. &
11. 27.
1 Cor. 9. 27.
Vid. Suidam in
Lexic. verb.
ἰπωμαζω.

Gen. 3. 16, 17.

No sorrow *before sinne*, Gen. 3. *In sorrow shalt thou conceive*, to the Woman. *In sorrow shalt thou eat thy bread*, to the Man.

Apoc. 7. 17.
21. 14.
Apoc. 14. 13.

And no sorrow *after sinne*. *All teares* (then) *shall be wiped from their eyes*. And from henceforth *blessed are they that dye in the LORD*.

3 Cor. 7. 9, 10.

No sorrow for them after Death : Onely, their time is *here* for *sorrow* ; and their sorrow onely for *sin*. *We sin* dayly, and therefore *We must sorrow* dayly this *Godly sorrow not to be repented of*. This is the *Valley of teares* : *Here we must mourne*.

Eccles. 3. 4.

But though *all this time* bee for *mourning*, yet in this there is an *especiall time* for *mourning* in an *especiall manner*.
And

And this is *that Time, Then*, at that time, *when the Bridegroom was taken away.*

But here it is usually excepted by them who are no friends to *set-fasts*, that this Text speaks of *extraordinary fasts* in cases of doubt and danger, when the *Bridegroom* and his presence is likely to bee with-drawne or with-holden from us.

But they are readily confuted :

1 By the context, and scope of **CHRISTS** *Resp.* answer, which if *ad idem*, must necessarily be meant of *Set-fasts*. For these, we read of, that did here cavill at Christ and his Disciples, did object the continuall *Set-fast* of the *Baptist*, the *Pharisees*, and their *disciples*. *Why* (say they) *doe we and the Pharisees fast oft ? but thy Disciples fast not ?* All the three *Evangelists* note this speech concerning their often *Set-fasts* to have beene the occasion of our Saviours answer. But theirs were *set* and *ordinary* ; the *Baptist* perpetually abstaining (as did *Daniel*) from *flesh* and *wine*, and all desirable *meats* and *drinks* : the other also *fasting* ordinarily * *twice every weeke* (as doe the * *Jewes* at this day) on our Monday their second of the weeke, and on our Thursday their fifth of the weeke. So that these men must either grant our blessed Saviour not to speake to purpose (which to doe were no lesse than blasphemy) or they must with us understand him, and these words concerning *ordinary set-fasts*.

2 It is demonstrated, by the Article *Tais*,

Y

which

object.

Mat. 9. 14.
Mark 2. 18.
Luke 5. 33.

* Luke 18. 12.
De Phariseis Epiphanius, Ἐνισχυ-
σας δὲ δὴς τῶν Σα-
δάρων, δὲ τῶν καὶ
πρὸς τὴν. S. Epi-
phan. adv. haes.
lib. 1. haes. 16.
Vid. Ioan. Drusi-
um. Præterit. lib. 3.
p. 107. in locum.
Luke 18.
Abra. Scultet. Ex-
ercit. Evanz. lib. 1.
c. 25.
* Vid. Ioh. Bux-
torf. de Synagoga
iudaica. c. 25. p. 457

Vid. D. Chamier.
Panstrat. Cathol.
Tom. 3. lib. 19. c. 7.
Sect. 43, 44, 45, 46.
ubi locum hunc ex-
cutit.

Mat. 9. 15.
Mark 2. 19.
Luke 5. 34.

which in the Greeke, rovet̄h not at large, but points at exact specialties: either let them blot out this word, or grant ours, and the *Text* true meaning.

3 It is proved (as we see) by the plaine *Letter*: which being the foundation of all other expositions either must stand, where's no reason to the contrary, or must bee by reason refelled: which being not yet brought by any on the adverse part, there can be no cause to depart from it.

4 And surely (in the fourth place) these words referring us plainly to such a *time* and *absence*, as is opposite to that *time of his presence*, mentioned in the former Verses: it must needs therefore follow, that as the one is primarily and properly *understood of his* (then) *bodily presence* upon earth, as the *time of their rejoycing*; so must the other also in like manner be understood of *His* (like) *bodily absence* by his Death, Passion, and Ascension; the *cause* and *time of our mourning*, and therefore of all ordinary fast.

5 It is confirmed by the perpetuall exposition of all ancient Christians.

6 Yea, by the Apostles and whole Churches practice. For whereas every week in the course of its dayes hath from thence a commemoration of the *Great Day*, and our joy in Christs *Resurrection*; we celebrating the *Lords Day* in joyfull prayes and thanksgiving unto God therefore:
why

why may we not as well, yea much rather conclude, there should bee in the same course of times the like *day* or *dayes of mourning* for his *Passion*, that we may no lesse *mourne* and suffer with him (the most *proper duty* of this our sorrowfull and sinfull life here) then, (which is the hope of our after happinesse in Heaven) *joy* and *rejoyce* with him, in the *memory* of his most glorious and blessed *Resurrection*.

7 But yet againe (in the last place) even in their sense it is direct for us. For if these words are to be applied to *all such times*, when the *Bridegroom* is or may be *removed* and *withdrawne* for our sinnes; then is it also proper for continuall and *ordinary fasts*, not only for *extraordinary*. For reason wils that as we *sin continually* every day of the weeke, so we should if it might be, *fast continually and mourne* for our sins: which because we cannot daily doe, *every day*; fit it is wee should *every weeke* set some dayes apart: and no dayes fitter, than *those*, in which *hee was* (even according to the Letter) *taken away*.

And truly there being alwayes the same reason of every kinde of *his taking away* by our *sins*, of all our *mourning* for our *sins*: there being no opposition betwixt them; but a subordination of the latter to the former; their *extraordinary fasts* being grounded (though in a secondary respect) upon the *same reason*, on which are our *Ordinary*; there can be therefore no *colour* why the Text should be true of one and not of the other: Why,

denied of ordinary ; and affirmed only of extraordinary fasts : especially since our blessed Saviours answer should in right reason answer to their objection ; who (as we have shewed) spake of *set, ordinary, and weekly fasts*.

And thus far we have (with the blessed *Bridegroom* in this Text) stept out of the way to satisfie our *contending* and discontented Brethren.

We will now returne to the pursuit of our Text, and in it, to the fourth *Observation*, or *Proposition* ;

Propos. III.

That *Then*, (τὸτε, at that time) *they shall fast* : when and at what time *the Bridegroom* was taken away.

And more particularly, which is the fifth :

Propos. V.

Then : ἐν ὅσιν αὖς τῶν ἡμερῶν. *Then, in those very dayes.*

That they should fast at that individual time, onely, *When he hung on the Crosse*, as it is likely they did not, so it is plaine our Saviour meant not. Therefore this word τὸτε, *Then*, must bee interpreted of *the whole time*, after the taking away of his corporall presence. *Tum, Tamdiu* : *Then, all that time*, and course of yeares till his second comming againe.

Yet againe, not as the *Montanists* urged these words for another *Lent* after *Pentecost*, and the *Ascension*.

Where observe (I beseech you) the contrary humour of these latter dayes. *Then* the contention

tion was for *two Lents*, or more; but *now*, that there may be *none* at all. Surely, the *Montanists* were foully in an error. For besides many other reasons, the word here used will not suffer us to understand it of a *voluntary departure*, such as was his *Ascension*; but of a violent *taking away*, such as was his *Passion*, or such as is any other constrained departure, or *driving away* by our sins: which being continually done by us, why should not our *fast* (as much as may be) be also *weekly* and continued by us on *those dayes*?

But againe, as the joy for the *Bridegroome* is dispersed through *every part* of the yeare, according to the severall considerations of *His presence*: so likewise is our *sorrow* for the like reasons dispersed through *every part* of the yeere. *Tōτε, Then. So long.* For what is all time, but one yeere after another? Therefore seeing we may not, we cannot fast alwayes, all the yeere long, and yet must *fast*; *Then, so long*; even through the whole yeere: *every part* of the yeere must beare a part.

There be foure *parts* of the yeere, *Spring, Summer, Autumne, and Winter.*

According to these foure there be foure *solemn Fast*s or *Embers* instituted as for other reasons, so chiefly for this, that *every part* of the yeare we may commemorate *this taking away*: and that (as * *Leo*) no part of the yeere might have a *Vacuum*, or *Vacation* from this holy command.

I
* *Leo magnus. Ser. 8. de jejun. decimi mens. v. b. Siquidem jejunium vernal in Quadrigesima, æstivum in Pentecoste, autumnale in mense septimo, hyemale autem in mense hoc decimo celebramus; intelligentes divinis nihil vacuum esse præceptis.*

And as *Moses* for the Law: *Elias* for the *Prophets*; and *Our Saviour* for the *Gospel* fasted, when they began and entred to each, a *forty dayes fast*: so we begin the yeere and every part of the yeere with this godly sorrow, with the *Baptists repentance*, with this longer fast, that wee may prepare the way of the Lord, make his paths streight.

It is the observation of Divines; That never any man in the Church attempted any thing, but first *fasting* and *prayer* went before it. Therefore we begin the yeere, and every part of the yeere with fasting: but especially the beginning of the yeere, we begin that with a longer Fast, the *Lenten Fast*, the *Fast of forty dayes*. Thus applying our Saviours precept, *That we must fast*, to his owne example, how we should fast. Good reason for this you will say.

But yet another reason: The *Bridegroome* command it is, That as we must fast *Then* at that time, *When the Bridegroome was taken away*: So, *Then especially*, chiefly of all, and above all, at *That time*. Therefore whereas at other times, either the *Ninivites fast* of three *Dayes*, or the *Gileadites fast* for seven *dayes* may serve: *Then*, when they fast for the *Bridegroome*, they must fast with the *Bridegroome*, as he did, *forty dayes*. And so much the rather (say the * *Fathers*) ought we *Then* to fast, by how much the

Ionas 3.

1 Sam. 31. 13.

* *S. Bernard. 3.*

Serm. Quad. Tan-

to devotius imi-

tudum nobis est

Christi jejunantis

exemplum, quanto

certius est propter

nos eum jejunasse non propter seipsum.

S. Ambros. Ser. 36. infer. 5. p. 1. Dom. v. h. Si vis

Christianus esse, debes quod Christus fecit facere. Ille qui peccatum non habebat,

Quadragesimam jejunavit, tu non vis Quadragesimam jejunare qui peccas, &c.

furor

sure we are *He fasted (Then)* not for himselfe, but for us. Great reason therefore wee should fast with him, for our selves.

But as *Then, at that time* : so especially more particularly, *Εν ἐκείναις ταῖς ἡμέραις. In those very Dayes.*

Saint Marke, and Saint Luke, both of them speake very fully. Here is not onely the Pronoun Demonstrative; *Those Dayes* : but also (in the Greeke) the Article prefixt, which noteth particulars, even with an exact specialty.

Εν ἐκείναις ταῖς ἡμέραις. Those very selfe-same Dayes.

These, I say againe, are *Those Dayes* here spoken of: *Those very selfe-same Dayes*, every day. Therefore every Day of this weeke was a Fast, a solemne Fast, all the six of them. And as *Then*, about this time, *They* did fast a longer fast, because of this *Then* : So now at this Time *They* did fast a more vehement fast, because of *These Dayes*. Before, a *Daniels fast* might serve, to eat no meats of delight, nor flesh, nor wine, as he nameth them, *Dan. 10.* But now a *Dauids fast*

was exacted, *tasting neither bread nor ought else till the Sunne went downe.* Nay they did joine them both together. * *Epiphanius* sheweth as how. *They did eat in These Dayes, nothing but bread, water, and salt, a dry and drying Diet:*

Ἐνερφαρίας they called them. *They did lie upon the hard ground: They did continue watching with all*

Dan. 10. 3.

2 Sam. 3. 35.

* *S. Epiph. 75. Aë- rii. c. 3. v. h.*

Εν τε ταῖς ἡμέραις τῆς Πάχα, ὅτε παρ ἡμῶν χαμευνεῖαι, ἀγνεῖαι, κακοπαθεῖαι, ἔνερφαρία, ἐνχαῖ, ἀγρυπνίαι, τε καὶ νηστεῖαι, &c.

Et cap. 6. ibid. de Apostolis loquutus, eorumque hac de re constitutione. Καὶ οὕτως ἔξ ἡμερῶν τῆς Πάχα πῶς ἀγγέλλουσιν, μηδὲν ὅλων λαμβάνειν ἢ ἄρτον καὶ ἅλῳ καὶ ὕδατος. Et in compend. fidei c. 22. v. h. Τὰς δὲ ἔξ ἡμέρας τῆς Πάχα ἐν Ἐνερφαρία διατελοῦσι πάντες οἱ λαοί. Φημὶ δὲ ἄρτον καὶ ἅλιν καὶ ὕδατι τότε χρῶμεθα, ὡς ἐστὶν εἰρηρῶν. Vid. etiam Τερψιῶν Græcorum Rubric. post Dominic. Palmarum. Ibi leguntur verba hæc. Ἐδίσταμεν δὲ καὶ ἔνερφαριαν ἐν τῇ τραπέζῃ ἀρεῖ καὶ πεμπήν, &c.

supplication

supplication and prayer. They did put on *Sack-cloth.* They did by all meanes, abstaining from their owne lawfull wives, *bring their flesh and body under.* Our tender, loose, nice, delicate times tremble to heare of this Diet.

2. But yet there be of *These* (six dayes) two dayes, which are principally marked with the Article τῶς ἡμέραις. *Those two dayes*, wherein the *Bridegroom* was taken away.

The first of thesetwo was on the morrow, our *wednesday*, their fourth day; because on *that Day* * *Counsell* was taken against Him; *money* was taken for Him; *Plots* were laid to take Him. Soupon that Day He began to be taken away. Σωελήφθῃ (saith Saint *Epiphanius*) He was taken. As good as taken away *Then.* Vpon the *Friday*, as we all know, *He was taken*, and taken away; And therefore, as for *These* two dayes sake, the rest of these dayes were to be observed; so *These two Dayes* were principally observed above the rest. So that whereas before (*Daniels fast* observed) a *Dauids fast* did serve; viz. *to eat nothing at all till Sunne went downe*: now on the *Friday* especially (at *Easter*) *They did fast the fast of Esther*, Chap. 4. 16. *Neither to eat nor drinke* * *three dayes, night nor day*; viz. all that time the *Bridegroom* remained thus taken away.

Mat. 26. 2, 3. 4.
14. & c.

Epiphani. Com-
pend. fidei. cap. 22.

* De triduo je-
junio eorum aper-
tè S. Epiphanius
compend. fidei ca.
22. (nisi quod de
quorundā in qua-
triduum prorogato
jejunio ibidem re-
fert.) verba hæc
sunt. Ἀλλὰ καὶ οἱ
αὐτοὶ οἱ ὁπλᾶς,
καὶ τοῖς ὁπλᾶς καὶ τοῖς
παπᾶς ἡσυχάζον-
τες, καὶ ὅλως τὴν
ἐβδομάδα τίνες α-
καταλείποντες τὴν
ἐργασίαν. Hæc quippe specialis & pri-
vata observatio erat, quam sibi nonnulli è devotione privatâ injunxerunt. Verum ut per
triduum hoc jejunarent communiter omnes quantum potuerant, sancitum ab Ecclesiâ.
Quod non obscure Græcorum Τετάρτην, ubi supra: Ἐδίασθαι καὶ ἡ ἑβδομάδα () α-
καταλείποντες. Ab illo enim tempore novo jejunio indicto Paraceven & Sabbatum
sanctum integrum jejunii perstiterunt, usque ad Gallicanum. Vid. Concil. in Trullo.
Can. 90. (seu ut alii) 89. & Anastas. Nicæn. Quæst. 77. fol. 98. Tom. 1. Bibliothec.
PP. Paris. ubi ex constitutione Apostolicâ lib. 9. c. 17. Quem sanè locum, & πικρον
Græcorum laudat; ubi infra.

And

And now (you see) *this Fast* here was at the height. Yet nevertheleffe here was not all. For besides, as on the *Sunday* He arose, that Day therefore giving all Christians the name and observation of a new and Christian Sabbath in solemnizing a new *Lords day*, in memory of our joy for *His Resurrection*, and now more glorious presence, every first day of the weeke thorow the whole yeere: so in like manner, and from like beginning, every fourth day, that is, our *Wednesday*, and every sixth day, that is, our *Friday*, were likewise by all * succeeding Generations observed with *Fasting and mourning* in Commemoration of the *Bridegroomes taking away*.

* *Scil. apud Græc. & Orientales* vel ipsis Pontificiis testibus inviolata adhuc etiam quartæ feriæ in jejunio

manet observatio: Sic enim *Turrianus*. Qui enim isti dies sunt quibus ablati sunt? Nonne quartâ feriâ & sextâ? quartâ enim factum est principium auferendi eum, siquidem eo die facta est pactio à Iuda cum Iudæis de prodendo Domino; sextâ verò crucifixus est, quibus diebus per omnes Ecclesias totius Orientis semper ab initio jejunatum est, & usque in hodiernum diem jejunatur, sicut illis à sanctis Apostolis traditum est. *Turrian. Apol. pro Pontif. Epist. lib. 1. cap. 18. p. 594.*

Adest Præceptum generale Apostolici conventus, quantum ad præscriptionem temporis jejunii, tam in Quadragesimâ quàm in duabus feriis cujuscunque Hebdomadæ, quod usque in hodiernum diem tam mordicè tenent Orientales Christiani, ut nec diem unum prætermittant, non dico viri robusti, sed etiam puellæ, adolescentes, senes & quotquot sunt firmæ valetudinis. *Martinus perezus de Traditionib. De Jejun. part. 3. p. 264.*

Thence because *This week* gave the name and order of dayes to all other weekes through the yeare, (the old order from the Creation in the Jewish Sabbath being now first changed) as also because of the *solemne fasting and prayer* used thorow this whole weeke; as lastly, because of

Z

that

*Scilicet, Magna &
Sancta Hebdomas*
ap. Latin.

that great worke of our Redemption perfected therein: and *This command* of our SAVIOUR then principally to be observed both in the changes of joy and sorrow: *This weeke* was called by the Easterne and mother Church *μεγάλη εβδομάς, The great weeke*. The Latines successively calling it by the same name.

Neither was this a late invention of upstart and new fangled Popery, (which we may well call *new*, it being as it differeth from ours, most truly a *Novelty*, and a Religion of yesterday's birth :) But this is most *Ancient* from the first beginning: not grounded onely upon the *Law* of the Church, but upon the *Command* of *Christ Himselfe*, thus commanding, *That in those dayes, when the Bridegroom, &c.* That they so grounded *this Fast*, & so expounded this place: for the East, the Easterne and Mother Church her selfe is a witnes in her own most ancient Ordinall or *Τυπικόν* of *Sabba*: drawing it as from the *Apostles*, so by them *from the command of Christ Himselfe* in this place.

Typicū hoc Graecorum & Orientalium ad finem ejusdem ubi de Ratione jejuniorum

apud Græcos & in Ecclesiis receptorum agit; inter cætera, ἐν τῇ Ἀποστολικῇ Διατάξει ἡ ἐκείνη ἔχει. Τὴν δὲ ἐργασίαν καὶ τὸ σάββατον ὁλόκληρον νηστεύετε, εἰ δυνατόν, μηδὲν γεγενημένων μέχρις ἀλεξιστοφάνειας νικτὸς: εἰ δὲ πρὸς ἀδυναμίαν τὰς δύο Συναγῆναι ἡμῶν, φυλασσάτω καὶ τὸ σάββατον. Λέγει γὰρ ὁ Κύριος: Περὶ αὐτῶν ὅταν ἀπαρ-θῇ ἀπὸ αὐτῶν ὁ κυριεύων, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. Et mox de feriâ quartâ & sextâ per annum identidem observandis. Πᾶσαν τετράδα καὶ ἐργασίαν ἐργασάσθω ὑμῖν νηστεύειν. Vid. Apostol. Constitut. Clem. l. 5. c. 17. & 19.

Locus illustris est admodum S. Epiphanius Compend.

Epiphanius also within foure hundred yeares after our blessed SAVIOUR plainly telleth us, that

that all Christians through the whole world did observe These dayes Fast, and grounded it upon this Command of our Saviour in this very place.

hdei, cap. 22. Verba hæc sunt. Σω-
αίς ὁ ὁπτελόμε-
ναι ταχδεῖσαι ὁ-
σιν ἀπὸ τοῦ Ἀποστό-
λου.

λων, τετραδι, καὶ σεσαββάτω, καὶ Κυριακῇ. τετραδι ὅ καὶ ἐν σεσαββάτῳ, ἐν νηστείᾳ ἕως ὥρας ἐνάτης. Ἐπειδὴ ὁ ἐπιφωσκὼν τετραδι (σωλήφθῃ ὁ Κύριος, καὶ τὸ σεσαβ-
βάτῳ ἐσαυρώθῃ, καὶ παρέδωκεν οἱ Ἀπόστολοι ἐν ταῖς νηστείαις ὁπτελεῖσθαι, πληροῦν-
τὸ ῥητὸν ὅτι ὅταν ἀπαρθῇ ἀπὸ αὐτοῦ ὁ νυμφίος, τότε νηστεύουσιν ἐν δαίματι ταῖς ἡ-
μέραις. Et mox Rationem jejuniorum in Ecclesiâ omnium pulcherrimè subjungit
his verbis. Οὐχ ἵνα χάριν ποιήσωμεν τῷ ἱερῷ ἡμῶν πικροδοτι, ἡ νηστεία ἡμῶν σερε-
ταλῆαι· ἀλλ' ὅπως ὁμολογήσωμεν εἰς ἡμῶν σωτηρίαν τὸ τὸ Κυρίου πάθος, ὃ ἱερῷ
αὐτοῦ ἀνέδεδάτο. Καὶ ὅπως ἱερῷ ἡμῶν ἀμύρτων αἱ νηστεῖαι ἡμῶν εὐλόγοι θεί-
ων γένωνται. Et mox etiam subnectit. Καὶ δι' ὅλα μὲν τὸ ἔτος ἡ νηστεία φυλάττεται ἐν τῇ
αὐτῇ ἀγίᾳ Καθολικῇ Ἐκκλησίᾳ, φημὶ ὅτι τετραδι καὶ σεσαββάτῳ, ἕως ὥρας ἐνάτης,
ἔρχα μόνον τὸ Πεντηκοστὴς ὅλης τοῦ πεντήκοντα ἡμερῶν. Vide locum. Et in Aetii
Hæres. 7. cap. 6. his verbis. Τίνι ὅ καὶ συμπιφώνηται ἐν πᾶσι κλίμασι τὸ Οἰκουμενικόν, ὅτι
τετραδι καὶ σεσαββάτῳ νηστεία ἐστὶν ἐν τῇ Ἐκκλησίᾳ ὡρισμένη. Εἰ καὶ καὶ καὶ τὸ δὲ δια-
τάξις τοῦ Ἀποστόλου λέγειν, πῶς ἐκεῖ ὡρίζοντο τετραδι καὶ σεσαββάτῳ νηστείαν
διὰ παντός, καὶ Πεντηκοστὴς.

For the Latine and Westerne Church ; a Ter-
tullian within two hundred yeares after the
Bridegroome ; as also b S. Augustine in his 86. E-
pistle to Casulanus : Both of them shewing, That
these Fasts are plainly grounded upon this Com-
mand of our Saviour, and that all Christians under-
stood them so.

a Tertullianus jam
Montani partes a-
gens adversus Psy-
chicos (Orthodo-
xos scil.) lib. de je-
junio. cap. 2. v. h.
Certè in Evange-
lio illos dies jeju-
niis determinatos
putant, in quibus

ablatus est sponsus : & hos esse jam solos legitimos jejuniorum Christianorum a-
bolitis legalibus & Prophetis vetustatibus. Vid. eundem & cap. 14.

b S. Augustin. Epist. 86. ad Casulan. Presbyter. propè ad finem Epistolæ, verbis
his. Cur autem quartâ & sextâ feriâ maximè jejunet Ecclesiâ, illa Ratio reddi vide-
tur, quod considerato Evangelio ipsâ quartâ Sabbati, quam vulgò quartam feriam vo-
cant, consilium reperiuntur ad occidendum Dominum fecisse Iudæi, &c. Vide locum.

There is yet c Another day of mourning and

c Quod dicunt
quartæ feriæ jeju-

nium ab Ecclesiâ Occidentali in Sabbatum fuisse translatus, falsum esse patet, quod
olim vel ipsi Romani utriusque diei jejunium simul observarunt. Liqueat hoc ; tum ex
Vrbici illius argumento apud S. Aug. Ep. 86. tum ex testimonio S. Aug. ib. Christianus
(ait) qui, quartâ & sextâ feriâ & ipso Sabbato jejunare consuevit, quod frequen-
ter Romana plebs facit, &c. Et alibi, Ipsam quoque Romanam Ecclesiâ, ubi & hic
hebdomadibus, in quibus quarta & sexta Sabbato & jejunatur. Novimus ex multis au-
toritatibus (ait Amalarinus) quod Dies Sabbati, sicut quarta Sabbati & sexta inclusa
erat jejunio apud Romanos. Amalar. Fortunat. Episc. Trever. de Eccles. Offic. 4 c. 37.

Et ab. 2. cap. 2.

Z 2

fasting

d Sic passim in Ri-
tualibus Syrorum,
Græcorum, Lati-
norum, &c.

e Notius hoc, quā
ut testimonijs pro-
bari debeat: quum
constet cuius vel
leviter versato in
Orientaliū Chri-
stianorum libris,
haud observatum
ijs esse Sabbatum

in je juniis, non levi dissidio hinc orto, aut quidē aucto inter Græcos & Latinos. De
Æthiopibus idem testantur, *Damian. a Goes. de mor. Æthiop. p. 458, 459. Et Nic.
Godign. li. 1. c. 19. p. 123. De Moscovit. itid. vid. Theolog. Muscovit. c. 10. p. 98. Et
Ioan. Fabr. Epist. ad Ferdin. Reg. p. 179.*

f Orientis & Occidentis populos Christianos, in quibus Sabbato nemo jejunat (Et)
Omnes Orientales & multos etiam occidentales populos Sabbato sobriē modesteque
prandentes (Et) Ecclesiam per totum mundum () die Sabbati penē ubiq; prandentem
x. c. non jejunantem) laudat contra Urbicum. S. August. Ep. 86.

g Non. n. a Mediolanensibus: quod docet Responsio S. Ambrosij ad B. Monicam
Augustini matrem. Quando, inquit, hic (Mediolani) sum, non jejunō Sabbato,
quando Romæ sum, jejunō Sabbato. S. August. Ep. 86. paulo ante finem.

h Ey Πόλην τῆν σαββατικὴν νιστεύουσιν. Socrat. li. 5. c. 22. f. 250. Vid. Ioan.
Cassian. Institut. l. 3. c. 10. & S. August. Epist. 19. ad S. Hieronym. f. 16. & Ep. 86.
supra. citat. Pro hac re solebant omnes Romani omnia Sabbata jejunare, &c. Prop-
terea dico (ait Amalar.) præteritum, quia nescio quomodo nunc agant. Vide Amalar.
Fortunat. Episc. Trever. (qui circa Annum. 800.) de Ecclesiast. Offic. li. 4. Romanos
autem quum nominant, Urbem cum territorio & suburbicarijs intelligunt: ut mani-
festum sit hinc Romanorum leges haud extra fines urbis tunc receptas fuisse.

i Sc. in Colonijs Romanorum. Quia & Romana jejunat (scil. in Sabbato) Ecclesia, & aliæ
nonnullæ etiāsi paucæ, sive illi proximæ (Suburbicaria scil.) sive longinquæ, (Colonias
ab ijs in Africam aut in Hispaniā deductas intelligit) S. Aug. ibid. Ep. 86. De Africanis
nonnullis testatur ibid. ad fin. Epist. S. August. Quoniam (ait) contingit maximē
in Africā, ut una Ecclesia, vel unius regionis Ecclesiæ alios habeant Sabbato pranden-
tes, alios jejunantes, &c. Sic juxta morem civitatis suæ (Carthaginis Africanæ) in
Sabbato jejunatum ait ibid. Quod etiam in Hispanijs factum fuisse docet S. Hieronym.
Epist. 28. ad Lucinum, ad fin. Epistolæ.

k Sc. post. an. 900. gradatim id factū, jejunio primū indicto Sabbatis Quadragesimali-
bus, sive Adventus illa fuerint, seu magnæ Quadragesimæ. Vid. Concil. Agath. Can. 12.
Tribur. Ca. 56. Matiscon. Ca. 9. Aurelian. 4. Ca. 2. Postea invalescente majori Roman.
sedis auctoritate per Carolū magn. ejusq; successores, ejusdē ritibus passim in Occiden-
tem introductis tandem Sabbati jejunium apud Latinos ubiq; receptum erat.

Iland,

Iland, and this our *English Church*: though not as a day wherein *the Bridegroom* was taken away; yet wherein *Hee thus remained* both by His Soules Descent to Hell, and Bodies rest and Sabbath in the grave. A Preparation ¹ also for the *L O R D S day's* following *Ioy* in His *returne and Resurrection*: added (say ^m some) to the two former weekly fast dayes, *That our Christian righteousness might herein exceed that of the Pharisees two Dayes fast*: perhaps ⁿ brought in at first for, or in place of those *Sabbath Vigils*, preparatory to the *L O R D S Day's Service*: or to ^o abolish the easlyer that superstitiously observed *Iewish Sabbath*, doubtlesse ^p no way unfit to recognize this *The Bridegroomes taking away*. Neither were *These dayes* made and instituted onely for *Church-men* to meete; or heare a *Sermon*: or onely to fast. The Text will tell us. *They shall*. Saint *Hierom* ¹ will tell us, *Ieiunia &*

exorta est illa in regiâ vaste varietas, ut alij, sicut maximè populi Orientis propter requiem significandam mallerent relaxare jejunium; alij propter humilitatem mortis Domini jejunare, sicut Romana & nonnullæ Occidentis Ecclesiæ, &c. S. August. ubi supra. Quibus diebus (ait Amalar.) eadem jejunia celebrentur, oportet memorari, Scil. quartâ feriâ, sextâ, & septimâ: Quartâ, quia in eâ fecerunt Iudæi consiliû, ut occiderent Christum: Sextâ eum occiderunt: septima Romanorum more, jejunio concluditur propter tristitiam Apostolorum de morte Domini. Vide Amalar. Fortunat. Episc. Trever. de Ecclesiast. offic. lib. 2. c. 2. ubi citat etiam verba Innocentij 1. in Decretalibus. Eundem Innocent. vide Epi. Decret. 1. cap. 4. Hunc. n. primum Sabbati jejunium instituisse (circa Annû 400.) docet Ioseph. Scaliger. li 7. de Emendat. Tempor. q S. Hieronym. Tom. 6. in 4. cap. ad Galat. v. b. Ieiunia & Congregationes in dies propter eos, & à viris prudentibus constitutas, qui magis sæculo vacant, quàm Deo, nec possunt, imò nolunt toto vitæ suæ tempore in Ecclesiâ congregari, & ante humanos actus, Deo orationum suarum offerre sacrificium. Nam à nonnullis (iesse S. Augustino) in hebdomade quinquies jejunatur, quod (ait ille) multi in virâ suâ faciunt, maxime in monasterijs constituti. S. August. Ep. ad Casulan. 86. Hos innuit loco citato, S. Hieronymus, Deo vacantes. de quibus vide veteres passim: Palladium præsertim & S. Theodoretum.

1 Inde Vigilæ in Sabbato in Parasceuē & præparationem Dominicæ. m Sic Urbiculus apud S. Aug. Ep. 86.

n Haud id improbabile visum, tum aliunde id observanti, tum præsertim expendenti lo. cum illum Ioan. Cassian. Collat. 21. cap. 25.

o Sic etiam Urbicus ap. S. August. Ep. sæpè citatâ. 86 p Sequitur Sabbatum, quo die caro Christi in monumento requievit, sicut in primis operibus mundi requievit Deus illo die ab omnibus operibus suis. Hinc

r Synaxes. n. habi-
tas olim tam in
Parasceve quàm
feriâ quartâ locus
S. Epiphaniij, quē
supra laudavimus,
satis manifestè o-
stendit. quin & S.
Chrysostomus in 1
ad Tim. 1. Hom. 3.

Græci autem ubi Dies Συναξέων indixerunt suis, pascha nuncuparunt; uti etiamnum in
eorum officijs videre est. S. Chrysostom. id satis evidenter etiam Hom. in eos qui
Pascha jejnant. Hom. 32. de Diversis N. Testam. verb. h. 'Ου γὰρ τῶν τῶν πάχα
καὶ παρασκευῆς, ἀλλ' ἑτέρων πάχα, καὶ ἑτέρων παρασκευῆς· παρασκευῆς γὰρ ἀπαξ
ὅς ἐνιαυτὸς γίνεται, πάχα δὲ τρίτον τῆς ἐβδομάδος (Scil. Dominicâ, quartâ Sab-
bati, & Parasceve:) ἐστὶ δὲ ὅτε καὶ τέταρτον (Sc. in Sabbato, vel in Martyrum festis)
μᾶλλον δὲ ὅσας ἀν' βελώμεθα. Πάχα γὰρ ὁ νηστία ἐστίν, ἀλλ' ἢ προσφορὰ καὶ ἡ
δυσία, ἡ καὶ ἐκείνη γινόμενη συναξίς. De quotidiano. a. Sacrificio, S. Chrysostom.
pluribus quidem in locis. e. g. Hom. 3. in Ephes. 1. & Hom. 17. in Heb. 6. &c.

congregations, &c. The fastings and prayers in
the weeke dayes (he meaneth especially Wednes-
day and Friday meetings) were appointed for
them, which cannot, or rather will not (saith he)
meete every day in the Church (he meaneth Lay-
men) there, before they goe about their businesse, to
offer up their prayers unto God.

2 Sam. 12. 22.
Psal. 35. 13.
Eph. 4. 16.
Judg. 20. 26.
Dan. 10. 3. &c.

* Efficax est oratio
præcedente jeju-
nio, &c. S. Cypri.
de jejun. & Tenta.
cap. 6.
* Ἀντὶ τῆς νηστίας τὴν
προσευχὴν συνέ-
λευξεν ἡ γραφή.
&c. S. Chrysost.
in Psal. 145.

And indeed if *Fast*, then *Pray* : I dare say,
it is here included ; I am sure it is here intended.
We may see it most evidently by divers other
places of Scripture, viz. 2 Sa. 12. 22. Psal. 35. 13.
Esth. 4. 16. Judg. 20. 26. Dan. 10. 3. &c. They ne-
ver goe asunder, as by infinite testimonies may
bee declared. For *Fasting* is the forerunner of
Prayer, and *Prayer* is the companion of *Fasting*.
And indeed this is one principall and maine end
of *fasting*, to quicken our * *Prayers*, and to make
them more lively. For as *Prayer* without *fast-*
ing is weake, and feeble ; so *Fasting* without
Prayer is to small effect. They therefore most
assuredly must goe together.

It is confessed by all, that the *Bridegrooms*, as
Fasted, so *Prayed* likewise, not for Himselfe, for
His owne ; but for His *Spouses* sake, and in her
behalf. Infinite testimonies might be heaped

up

up out of the Scriptures, as also out of all Divines. You may see it plainly averred by our Saviour Himselfe, *Ioh. 11.*

Ioh. 11. 42.

But as He prayed at all times, to teach us, we should pray at all times, continually: So He prayed at the time of His taking away, *ἐκτενίστηεν* (saith Saint Luke 22. 44.) To teach us (say Divines) how we should pray at those times, and in those dayes, when either the Bridegroom was taken away; and we to commemorate this Taking away; or we in feare and danger, that He be taken away againe.

Luke 18. 1.

Luke 22. 44.

Thence in the distresse of the Church, when James was beheaded, Peter in prison, the Church in persecution, and in danger againe to loole the Bridegroom: yea rather at such time, when These days came about againe, wherein the Bridegroom was taken away, the Children of the Bride-chamber by their fasting to mourne for Him (for so it then was * Good Friday and Easter Even) Then (saith Saint Luke againe, *Ἐκτενίστηεν*) was made by the whole Church. Publike Prayer you heare of: But what this *ἐκτενίστηεν* was, let us aske the Græcians and Mother-Church, who best knew the use, force and application of this word; and they will tell us.

Acts 12. 5.

* E textu liquet tempus Parasceves seu Passionis fuisse, quod Apostoli assiduâ & constanti supplicatione tunc transigebant. Vt hinc probabiliter admodum constaret, memoriam

And indeed I speake it not (God knoweth) to

Passionis Dominicæ Quadragesimali Ieiunio, illo præsertim triduo solenniter anno vertente ab Apostolicis observatâ fuisse. Ideoq; hæc lectio à Syris antiquissimis rei jectur in Sabbati primum Ieiunii, seu Initium Quadragesimæ; ut eo doceant Quadragesimale Ieiunium cum in finem fuisse institutum, ut peccata nostra in sponso sublato lugeamus. Vid. *Widmonstadij Syriacum Testam.* ad 12. caput. Act. & in calce Testamenti Syr.

flatter

* Passim in Rubricis Horolog. Eucharolog &c. in quibus nonnunquam (mendose) ἐκτενῆ reperitur.

Verum in Litur-

giâ sub nomine S. petri. p. 13. & ἐκτενῆς : ἐλέησον ἡμᾶς ὁ θεός : & εὐχὴ τῆς ἐκτενῆς, illi sub juncta, reperitur. Verum ἐκτενῆ (quod suspicor) in Rubricis Græcorum, mendæ est Typographica: Cum ista ἐκτενῆς (ut recte Meursius in Glossario) ipsa sit illa τῶν Δεήσεων (de quibus Apostolus. 1. Tim. 2. 1.) Continuatio.

flatter the *Church of England*, but as it is indeed; ἐκτενῆς in the use and acception of the *Easterne Christians* in all their * Bookes and Rubrickes, is nothing but *That Prayer* which in after times, and other use was called *The Letanie*. This was (as it seemeth) the first name of the *Letanie*.

So you see here is *Fasting* injoynd upon the *Wednesday and Friday* : ἐν ἐκείναις ταῖς ἡμέραις : And if *Fasting*, then *Prayer* also: And as *publike Prayer* [(for so it is) you see what *Prayer*,] ἐκτενῆς *Act. 12. 5.* ἐκτενέστερον. *Luk. 22. 44.* (*The Letanie*) a larger, a more earnest, and instant *Prayer*.

The Application

And now (Beloved) having gone through the *five Propositions* ; and *Their*, (that is, *The Children of the Bridechamber's*) *practice* : I have brought you home to our owne *Mother-Church*: which (I hope) you all now plainly see, *practizeth* nothing but what she *ought* to do : nay, what indeed she *is bound* to observe, and therefore we the more bound to observe her.

Now give mee (I beseech you) leave briefly to use a word or two of *Exhortation* and *Application*.

* Duty, Thankfulness.

The first is, (as wee have all great cause) of *Thankfulness* unto *Almighty G o d*, for having vouchsafed us (a favour beyond all other *Christian Churches*, even the *Reformed Churches*

ches themselves) *vis.* to bee borne, bred, and brought up in that Church, which by the confession of all most truly is a patterne and president to all Reformed Churches whatsoever. Witnesse her adversaries on both hands; on the right hand and on the left; who though never so studiously opposing her, though never so strictly examining her, could never yet touch her in the least kind either for her Doctrine or Discipline. Witnesse their quarrellsome bookes; witnesse her abundant Answers. I may say as *our SAVIOUR* of *S. Peters* tryall; *Satan* (in her adversaries) *did desire to sift her*: and yet (as *our SAVIOUR* sayd of Himselfe) *he nor his could never finde or have anything in her*: Witnesse the unpartiall judgment of all, though strangers unto her; who have so farre admired her, so justly extolled her, so gravely commended her to and above all others.

Luke 21. 31.

Iohn 14. 13.

I might name many *testimonies* in this kinde: I name but one for all; *Alexander Alesius* a Scottish Doctor; who so farre approved the Reformation of this Church of England, and the *Service-Booke* thereof (then as I may say but begun and unperfect) that hee translated it into Latine; and commended it as a *Paterne* to all Christian Churches. The Booke is still to be seene, printed in *Lipsich* in Germany Anno 1551. And indeed (as I sayd at first) *Reformation* being as the *Civilian* defineth it, a *Restitution* of any thing to his pristin, first, and best estate; we may well pronounce this Church a

A a most

most true *Reformed Church*, who hath so truly done this, so fully performed it. In all her *Doctrines*, in all her *Discipline*, she hath by following the steps of the *Bridegroom* manifested her selfe to be the very *Spouse of Christ*: G O D grant us as truly by following her, to shew our selves to be the *children of the Bridechamber*.

2.
Obedience gene-
rall.

The second Exhortation is for *Obedience* to this *Spouse of CHRIST*: For we can never be *thankfull* to the *Bridegroom*, unlesse we be *obedient* to the *Bride*: wee shall never bee of *His Chamber*, unlesse wee follow *His Church*. The Church (beloved) is that which defendeth our King, the State, our Countrey: The *Bride*, the Church, is that which keepeth the *Bridegroom with us*; the cause of all our joy. It should bee therefore dearer unto us, then our owne lives; as deare as our owne soules.

Beloved, give me leave (which I intended more fully) to give you some short rules of *peace* and *Obedience*. You have heard reason and evidence alleaged for much of this Churches practice, even now: she may be as fully (nay, she hath beene more fully) cleared in all others. It is your part to *judge the best of her*, who is indeed *your Mother*: and seeing you have already seene *reason for some*, it is your duty to thinke there is as good *reason for all others*, though you see it not. Bee not therefore forward to judge of those things, which you have not knowledge for. Remember you cannot attaine or understand the reason of many things: and some things the most knowing of us, knoweth not at all.

all. Every man hath his *measure*, in which we must containe ourselves. We learne to *know*, and know to *doe* and *practise*: and if we have so much *knowledge* to know our *duty*, what care we for any more. *Curiosity* it is, not *Christianity*, that carryeth us farther. Neverthelesse, if any be curiously desirous to be satisfied in the *Churches practice*, in any thing she either doth or teacheth; it is my counsell, that they repaire to those that are learned, judicious, obedient, and moderate minded men. Let them avoid *Schismatics*; and baulke them that are malecontent and *factions*. And as if the Spaniard, French, or any other potent neighbour nation should (which God of his mercy forbid) invade this land, it were the part of every good Patriot to oppose them, and defend this countrey: So, much more is it the part of every good Christian to oppose them that oppose the Church: and first of all, our duty to frame arguments, and to labour to defend that Church and truth, which under God is the maine defence of us all. Otherwise let us feare, that if we live not with the *Spouse*, we indeed forsake the *Bridegroom*; If we deny our *obedience* to the *one*, the *other* also for our *disobedience* be most deservedly taken away.

The third is of *particular Obedience* to this text; to the *Bridegroom*: And indeed, if wee obey not the *Bridegroom*, as good never obey the *Spouse*: if not *Him*, none of *Hers* we.

My text telleth us, *The dayes will come, &c.*

Aa 2

But

3.
Obedience particular.

Rom. 12. 15.

Lament. 1. 12.

Luke 2. 35.

Luke 2. 37.

But you have heard, and scene, and know it as well as I can tell you, that *The Dayes are come*, and *now are*, and *weekly come againe*: And will *the Dayes* never come for us to doe our *Duty*? to shew our *obedience*? It is a part of humanity, to *weepe with them that weepe*, to *mourne with them that mourne*: If wee cannot *mourne*, you have heard what will make us mourne, *Fasting*. And indeed He that *left all* for us, cannot wee *leave a little* for Him? When *Hee was taken away* for us, cannot we *take* (for a time) *somewhat* of our allowance *from our belly*, for Him? for His *in almes*? for our selves, our owne *sinnes*? If there were no other reason, wee ought even to *sorrow* with and for *Him*, who *sorrowed* so much for *us*: Wee of all ought to *regard* His *sorrow*. You know whose lamentable complaint it is, *Have yee no regard, all yee, &c.* *No regard* doubtlesse, if we *regard not* to shed a *teare*, to let fall a *drop*, to send forth a *sigh* for Him. And what *regard* we should have of this *His sorrow*, we may see and learne by His blessed *Mother*, that ever blessed *Virgin*. It is *Simons* propheticke to her; *And a sword* (saith he) *shall pierce thorow thine owne soule also*. The *sword of sorrow*, so they expound it: No lesse weapon then a *sword*; and this not to *pierce in*-to, but to *pierce thorow*: and that not to *pierce thorow the body* onely or the *flesh*; but *thorow*, and *thorow*; and that *thorow thine owne soule*. And good reason for it: For if *women*, and *those strangers wept so sore*, as we reade, *Luke 23.*

27. for his taking onely, before he came to the Crosse, what sorrow doe we thinke becommeth the Mother, or the Sponse of Christ, when they see Him taken away, lifted up, hanging, and bleeding on the Crosse? If the Centurion, and the Soldiers that crucified Him, and all the people that reviled Him, begin to returne and lament, and to smite their breasts, as we read, *Luk. 23*. How shall our hearts smite us, that they smite us not, that they smite us no more, that they smit us not before? Nay, if the Thiefe on the Crosse forgetting his owne shame, and paine, and sorrow, begin to lament for the Bridegroom; if he begin to rebuke his fellow for not sorrowing; what shall we doe! how shall we sorrow!

Luke 23. 47, 48.

Me thinkes I heare that blessed Thiefe speaking to every one of us, as sometimes he spake to his fellow; *Dost not thou feare God, seeing thou art in the same condemnation? And wee indeed, justly; for we (if we fast, or mourne, or sorrow, nay should we die the death, and ever mourne in endlesse sorrow, yet we) receive the due reward of our sinnes: of our owne deeds, (for we have sinned all, all kinde of sinnes.) But This man (He) hath done nothing amisse. If anything amisse, this is it, this is that, that He hath done so much for us, who have so little grace, as scarce to doe any thing for Him. Dost not thou (who soever thou art) dost not thou feare God? as if he should say, If not pray, common pray for His so great unspeakable sorrow, paine, and punishment, in being thus cruelly, thus wrongfully*

Luke 23. 40, 41.

taken away; yet, let *love* to his person, love of His person, who thus for thy sake became a *Bridegroom*: Let that move thee.

If not Love, His Love, or thy love; yet let *His Bounty*, who thus willingly, thus readily gave *Himselfe*, even by death (for thy sake) to be taken away: Let that move thee.

If not His Bounty; yet let *thy Duty*; *His Command*, who hath so strictly commanded; who hath so precisely enjoined thee to *mourne*, and to *fast this time*, and in *these dayes*: Let that move thee.

If not thy Duty to his Command, if not that; yet let *Remorse* for thy *sinnes*; let sorrow for thy haynous and bloudy crimes, which so wrongfully, so despightfully did, and still doe, yet continually, *take him away*: Let that move thee.

If not Remorse, sorrow for thy sinne; What shall I say? If not that; then nothing. Yes, then let *Feare*; dreadfull *Feare* I say of that never ending punishment due to the Crucifiers, and all remorselesse sinners, that worse than the Crucifiers cannot mourne with them for Him: Let that move thee.

And indeed when all cannot, this shall move them, that cannot now bee moved. *Nuncius* *They shall* (the time will come) will they, nill they; whether they will, or no; *They shall fast*. They that will not now, *then shall*. They that will not owne it (*here*) for their *duty*, *then shall owne it for their punishment*. *Ieiunabunt: They shall*.

shall fast. It is our SAVIOUR'S sentence, *Luk. 6. Luke 6. 25.*
Woe unto you that are full; for yee shall hunger:
woe unto you that laugh now; for ye shall weep:
Ye shall mourne; ye shall hunger. They that will
 not *Now*, then shall: that will not at this time, in
 this *Now*, in *these Dayes*, *The Dayes are comming*,
 and will come ere they are aware; then, no re-
 medy, *They shall fast, and hunger, and mourne,*
 and *weepe, Then, and in Those dayes.* On the con-
 trary, *Blessing and peace* to them, which on the
 right hand with that *good Thiefe* mourne here;
 which *Fast and Pray* now in *These dayes*; which
 make it their duty: which minde His Com-
 mand. *Blessed* (saith the *Bridegroom*) *are ye that* *Luke 6. 38.*
hunger now; for ye shall be filled. Blessed are ye that
weepe now; for ye shall laugh. Blessed are ye that
fast and mourne now with Him: for ye shall be
comforted with Him, by Him. God of His
 mercy grant us all grace so to mourne and
 fast here, that we may be filled with
 comfort hereafter, and bles-
 sed for ever.

FINIS.

THE

that fast, is our Saviour's sentence, Luk. 6. Luke 6. 17.
 The words you shall see full; for ye shall hunger:
 ye shall weep: for ye shall weep: for ye shall weep:
 ye shall hunger: for ye shall hunger: they that will
 not fast, then shall: they that will not at this time, in
 this year, in this day, the Father will command,
 and will come, they are aware; then, no re-
 ward: they shall fast, and hunger, and mourn,
 and weep, and in this year, on the con-
 trary, blessing and grace to them, which on the
 right hand with the good things mount here;
 which shall be: for now in this day; which
 shall be: which shall be: which shall be: Com-
 mended (which the Bridegroom) are yet to be
 hunger now, for ye shall be filled, blessed are ye that
 hunger now; for ye shall laugh, blessed are ye that
 weep now: when shall ye weep: for ye shall be
 comforted with them, by Him, God of His
 mercy, give us all grace to overcome and
 that we may be filled with
 comfort, both in this
 and forever.

FINIS

THE



THE SIXTH;
OF THE MANNER
AND QUALITY OF
CHURCH-FASTS.

A SERMON OF MEDITATION in
LENT. *Anna Dom. 1633.*

DANIEL IO. 2, 3.

2 In those dayes I Daniel was mourning three full weekes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all till three whole weekes were fulfilled.

When I thinke of this Time, me thinks this Text is fittest for this Time: so much the rather also, because this time is the time of this Text. For what, if *Those* Dayes here be these dayes now? So truly they

Bb

are:

are: For the *Three full weekes* in the second verse began the third, and ended the twenty fourth day of the first moneth: as the following words shew, *vers. 4*. Now the *first moneth* amongst the Iewes answered to this present moneth of *March*; fell in with this very time: So that to speake of these words at this time, is I hope a word *in due time*.

2 But bare time alone is but the empty measure of our actions which fill it up; and therefore an idle circumstance without some life from them. The *Action* therefore is here to be considered, and that is *Fasting*: *In those dayes I Daniel was mourning*; that is, as the words that follow shew, *Fasting*: And so it is now with us, a time no lesse of *Fasting*. As *Daniel* began this moneth then, so have we now; with *fasting and mourning* for our finnes.

3 But yet againe this *Fast* here was a lasting fast; not onely as the *Fast* of the *Israelites* in *Mixpah*, for a *Day*; or as *Esthers*, for *three dayes* onely; or as the *Gileadites Fast* for *Saul*, for a *week*. But for a longer time, even *three full weekes*. And such is ours now, no lesse like to hold, if we hold it as we should, even for *twice three full weekes*. For so much have we more need of the *longer fast*, by how much we now under *greater grace* are, in respect of holy *Daniel*, farre *greater sinners*. We may not well be lesse then *twice* his time, and that is our full *Lent*. I (saith hee) *Daniel was mourning three full weekes*.

1 Sam. 7. 6.

Esth. 4. 16.

1 Chron. 10. 12.

4. But yet moreover a fourth thing here is, even *Daniels* very Fast: a Fast from flesh and wine, and all desirable meats and drinks. Though he now in blisse cannot any longer fast with us, yet we, that wee may attaine that blisse, must now even fast with him: We also to fast *Daniels* fast; as at that time of the yeare when hee fasted, so his very fast; *I ate no pleasant bread, nor came flesh, &c.*

5 But yet againe, a fift thing here is: As *Daniel* fasted at this time, this our very fast: so likewise for the same cause, for the same end with us: with like reference to mourne for *Christs death*, as doe we. For if wee looke but three verses forward before my Text, we shall see the time and manner of His death presented in a vision to *Daniels* eyes. This, as it should from ours, drew teares from his, and that hee might mourne for this enough, he makes himselfe mourne by *Fasting*.

Thus with the fitnessse of the time, and Text, *The Division.* we have the *Nature* and *Parts* of it.

First, For the generall *Nature* of it, it is *Exemplary*, and that as done, so propounded by himselfe in his owne person. *1 Daniel.*

Then secondly, Here's the *Action*, wherein this Example consists, and that is *Fasting*: even such a fast, which is attended with many necessary and most considerable observations.

The first is, The End of it, in this word Mourning: His fasting was for mourning; *I was mourning.*

2. Secondly, The time of it ; In those Dayes: that is, from the third of the first moneth to the foure and twentieth.

3. Thirdly, The manner and Quality of it ; *I ate no pleasant, &c*

4. Fourthly, The Continuance of it ; *For three full weekes. And againe, Till three whole weekes were fulfilled.*

In all which, wee have a view of his many most excellent vertues shining in this his Fasting.

First, besides his *Temperance*, his obedient *willingnesse*, promptnesse, and readinesse to this holy Dutie, in his voluntary undertaking it of his owne choice: intimated in these words ; *I Daniel.*

Secondly, His strict and patient *Constancie*, in that he so continued it without interruption, implied in these ; *I was mourning three full weeks.*

Thirdly, His lowly *Humility*, in humbling himselfe, in making himselfe to mourne ; *I Daniel was mourning.*

Fourthly, His *Hope* and stedfast *Faith*, in chusing this time of all others, In which ¹ *I E S U S C H R I S T* our true *Passeover* was to be offered up, and to abolish that other as *Daniel* now did in his fasting: And ² when by his thus mourning hee suffered with our *Saviour*, before hee suffered: And ³ by his spirit of *Prophecie* foretold that *Christian Fast*, which at this time was to succeed in all Christian Churches. *In those dayes I Daniel was mourning three full weekes.*

Lastly,

Lastly, we have *The effect* and issue of all; the vertue and efficacie of this *Fast*; set downe in the context of the whole history related after this Fast premised; namely, *that having thus humbled himselfe, God* (as his manner is to doe with such) *did exalt him, and deliver his; even his people also;* (as it were) *for his sake.* So Chrysologus, *Dum Daniel sedulus Deo supplicaret, intravit non solum præscientiam futurorum, sed & captiva diu gentis suæ meruit libertatem. Daniel* (saith he) *whilest he diligently prayed* (for hee as fasted, so even prayed also at this time: for hee kneeled downe upon his knees three times a day, and prayed and gave thanks, as aforetime, Cha. 6. 10.) *And whilest* (saith he) *he thus prayed and fasted, he obtained not onely the gift of Prophecie, to foretell things to come, but also the liberty of his long captived nation.* By his thus fasting (saith Saint Basil) he is made *King of the Chaldees, the overthrower of Idols: he kills the dragon, he stills and commands the Lions: Nay* (which is most of all)

Petr. Chrysolog.
Serm. 21.

Chap. 6. 10.

S. Basil. Hom. de
abdicat. rerum.
Vid. Tertullian. de
jejunio adv. Psych.
cap. 9. S. Chrys.
de incomprehens.
Dei naturâ. f. 358.
359. Vid. quæ i-
bid. Tom. 1. f. 566.
567. & de Fato &
provident. f. 839.
Vide Isid. Pelus. l. 1.

ἐνανδρωμένος Θεῷ παραρρηδότης, καὶ μυσηίων ἀποκτείνων ἐξ-
γνήτης: *He is made* (saith he) *the foreteller of Gods*
Ep. 69. S. Aug. de temp. Ser. 64. in Dom. 2. Quadr. Notant cōmuniter Patres, Danielem postquam 70. annorum numerum jam peractum cognoverat, quo populi Iudaici captivitas prædefinita fuisset à Ieremia (c. 29. v. 10. & 25 v. 12.) in animum induxisse suum tum primū pro iis supplicare. Neq; id tamen fecisse eum (quod S. Chrys.) ἀπλῶς, sed cum jejunii multis, in sacco & cinere. Vid. c. 9. v. 2, 3. In quem locum egregia sunt S. Patris verba, multūq; præ cæteris observanda; ἡκούεις πῶς καὶ αὐτῇ δουλείᾳ διηπόρευται, &c. Audisti (inquit) quemadmodum hæc quoq; captivitas prædicta fuerit, & Propheta non ausus fuerit preces & supplicationes admovere Deo ante præfinitum tempus: ἵνα μὴ μάτην καὶ εἰκῇ, &c. Ne frustra temerèq; orans audiret, quod Ieremias (cap. 7. v. 16.) Ne rogaveris pro populo hoc, neq; postulaveris pro illis: Quoniam non audiam te. Αλλ' ὅτε πλὴν ἀπόφασιν εἶδεν, &c. Verūm (pergit ille) ubi vidit vaticinium esse completum, simulq; tempus vacare, ad reditum τότε παραρρηδότης καὶ ἐξ ἀπλῶς, ἀλλ' ἐν νουθεσίᾳ, καὶ ἐν δόκῃ, καὶ ἐν ἀποδότη, &c. Vide S. Chrys. adv. Iudæos lib. 3. fo. 477. Tom. 1.

Bb 3.

incar-

incarnation, and the revealer of the most hidden mysteries.

And indeed, as they that have found the vertue and good of some excellent Receipt or Medicine, are desirous to derive the knowledge thereof to others, that they also may benefit themselves thereby: So *Daniel* having in himselfe experimented the most admirable vertue of this most heavenly *Physick*, propounds it in his own example to all succeeding ages. *In those dayes I Daniel was, &c.*



The Generall
Nature of the
Text. It is
I. An example.

2 Tim. 3. 16.

VHere first of the Nature of the Text in generall: It is an *Example*.

1. The *Apostle* tells us most truly, that *All Scripture given us by God is profitable for instruction*, 2 Tim. 3. 16. but yet those most of all which are (as I may say) enlivened by Example. For whereas *Precepts* onely leade, *Examples* draw men and compell them: those may move and perswade, but these doe constraine and enforce: The reason is, because they are not onely as *Precepts Verbum audibile*, but *Visible*; as so many *visible Sermons* preaching all to the Eye, the most lively and spirituall Sense: not onely *teaching* as doe *Precepts*, what wee should doe; but also *perswading* us, that what another hath done, is most feasible, most possible

ble to be done by us : *Longum iter per praecepta ; breve per exempla.* The Apostle notes, Heb. 10. 24. Heb. 10. 24. that they are *ἡς μεγέθυνον*, of a most provoking nature. This Daniel well knew, and therefore being to teach this holy duty from the Spirit of God, he teacheth it by *Example*.

2. And because those are the best that are the nearest ; as also because hee ill teacheth another, that practiseth not himselfe : therefore howsoever he might have brought the *Example* of Ananias, Azarias, and Misael, as Chap. 1. 16. yet he is sparing of all others, he onely propounds his owne ; to let us know, that the best teaching is by our owne lives and examples ; that wee should not be, as too many are, *sounding Cymbals* in the eares of others ; but as the Baptist, *burning and shining lights* in the eyes and fight of others : *In all things shewing our selves, (as the Apostle to Titus) patternes of good workes :* Tit. 2. 7. seeing according to our Saviour, *hee onely that doth and teacheth these things shall be called great in the Kingdome of Heaven.* Matth. 5. 19.

3. But *Examples* are, as are the Persons from whom they come : if they be meane, they are then but meanelly respected ; if they be of authority and power whose they are, then are they also of power and might. Every *Example* is a *light*, but those of great men in place of Eminence are like a *Candle on a Candlesticke*, set up that all may see ; or rather like the *Sunne* and *Starres* in the Firmament, even the *Lights of the world*, Mat. 5. They are *inter caelos caelum*, Matth. 5. 14.

as

*Fulgent. Ep. 6. de
Convers. ad The-
odor. p. 548.*

Dan. 1. 3, 6.

Dan. 2. 48.

Dan. 5. 29.

Dan. 6. 28.

Dan. 6. 2, 3.

as *Fulgentius* speaks of *Theodorus* the Senator ; And well may *they* be so resembled : for as the Heavens , so *they* by their influence move all inferiour bodies. Men are like *sheepe*, and Great men are (as *S. Augustine* calls the *Apostle*) *Arietes*, the *Rams* of the flocke ; whom, wheresoever they goe, all the rest will follow. This is another reason, *Daniel* thus propounds his Example, as supposing it most availeable to perswade and leade others. For hee was of the blood royall of the *Kings of Iuda*, *Chap. 1. v. 6.* At this time in the court of the greatest *Monarch* of the earth, King *Nebuchodonazor* ; advanced by him to be *Ruler over the whole Province*, and chiefe of the *Governours* over all the *Wise-men* of *Babylon*, *Chap. 2. 48.* after by *Belshazzar* his Sonne, made the *third Ruler in the Kingdome*, *Chap. 5. 29.* even yet farther prospering in the reigne of *Darius* and *Cyrus* the *Persian*. Under foure of the greatest *Monarchs* that ever were, above the greatest, even the chiefe of the three *Presidents* , over an hundred and twenty *Princes*, *Chap. 6. v. 2-3.*

If *Daniel* therefore in the midst of the highest honour can find in his heart thus to humble himselfe : If he can in the view of all earthly provocations and temptations thus temper and containe himselfe : If in the height of all worldly pleasures hee can thus contemne, scorne, and trample on them, *mourning* in the midst of pleasures, *fasting* from all delights, conquering and taming his desires, that they might not conquer

quer him : then what great matter is it for us to bate our selves a little pleasure, some small delight, some petty recreation ? to deny our selves in some few trifles, that with *Daniel* we may the better follow *CHRIST*? *Quis non parvam despiciat cellam, quando Senator domum despicit marmoratam? Quis non terrena contemnens,* &c. *Who* (saith *Fulgentius*) *will not now despise a cottage, when a Senator leaves an Ivory pallace? When Daniel leaves so much, who will not leave a little? and where all is nothing, who will not leave this all with Daniel to labour for Heaven, by an holy mourning; I Daniel was mourning, &c.*

Fulgent. ubi supra. p. 550.

But *Daniel's* Example is yet greater, by how much hee that was so high in the eyes of the world, is yet higher and greater in *G O D S* favour : to whom *G O D* gave *knowledge* and *skill* in all learning and wisdom ; even understanding in *visions* and *dreames*, Chap. 1. 17. even *wiser* he tenne times, then all the *Astrologians* and *Magicians*, verse 20. in whom (saith *Nebuchadnezzar*) was the spirit of the holy Gods, Chap. 4. 18. & 5. 11. who conversed with *Angels*, even with *G O D* Himselfe, made of His most secret Counsell, the fullest, clearest, and plainest Prophet that ever was.

2 In great favour with God.

Dan. 1. 17.

20.

Dan. 4. 18.

5. 11, 12, 14.

And here I may not passe by a * Doubt, which of old troubled *Saint Hierome*, *Ruffinus*, and many others of late also, namely what should move the *Jewes* to reckon the Booke of *Daniel* amongst the *Hagiographa*, or holy Wri-

* Hierony. lib. 3. Apolog. advers. Ruffin. cap. 9. & Theodor. in prefat. ad Dan.

* Vid. Petr. Cunzum de Rep. Hebræor. l. 3. c. 7. ubi rationem perperā assignat.

Rabbi Maimon More Nebochim part. 2. cap. 45.

Luke 7. 26, 28.

Vid. S. Hieron. & Theod. locis citatis.

Dan. 8. 16.

Luke 1. 26.

Dan. 9. 23.

10. 11, 19.

Luke 1. 28.

ters, and yet to account him no *Prophet*. Certainly though * some guesse at others, yet the true reason is plaine out of *Rabbi Maimon*; who tells us, that the *Jewes* making tenne degrees of Prophecy place *Daniel* in the second, with the rest of the *Hagiographa*: because (saith he) he is no *Prophet* in an ordinary manner, and therefore ranked by our Nation, amongst those, who awake, and in the vigour of their senses spake by the Spirit of *G O D*; which is the second degree of Prophecy, and indeed as he reckons it, of all that are inspired to speake, the highest. So that the *Jewes* no otherwise denyed *Daniel* to be a *Prophet*, then our blessed *S A V I O U R* the *Baptist*, Luke. 7. 26. whom calling a *Prophet*, verse 28. he stileth more then a *Prophet*: and likely, our *S A V I O U R* in this speech had respect to this distinction amongst the *Jewes*. Howsoever *Saint Hieroms* testimony is true, that no *Prophet* spake so plainly, so evidently of *Christ*, as *Daniel* doth: not onely shewing, as do the rest, that He must come, but also designing the very time when He was to come; laying downe the order of the succeeding Kings, and their times, with the manifest foregoing signes. To him, as to the blessed *Virgin*, the same Messenger is sent, the very same Angell *Gabriel*. For this cause as *G O D*'s chiefeft favorite under the Law hee is stiled *A man highly or greatly beloved*, Chap. 9. 23. & 10. 11. 19. The highest stile mortality can receive; as we may see by the blessed *Virgin*, whose title it is, Luke 1. 28. His

Wisedome

Wisedome proverbially extolled ; *Thou art wiser than Daniel*, Ezech. 28. 3. His *Prayers*, as most powerfull with G o d, preferred, Ezech. 14. 14.

Nevertheless as though hee were not safe in the midst of all these honours, unlesse he were humble, he (as the blessed *Apostle*) humbleth himselfe by *fasting* : to teach us also, that if it were so needfull for him, and that chiefe *Apostle*, to *keepe their body under, to bring it into subjection*, lest falling through pride they might come to destruction : how much then is it more needfull for us, vile wretched sinners as we are, how needfull for us to do (if possible) farre more, at least the same, to make our selves *mourne* ! As also to instruct us, that if we will attaine to *Daniels* height, we must follow his steps : if we will be as hee was, wee must do as he did : if we will aime at his *happinesse*, we must imitate his *humility* : if have our *prayers* as his accepted, we must sharpen them by *fasting* : we must propound his *example* to our selves, as he doth here by the Spirit of G o d unto us, even above any under the Law, the greatest and best example of the best of the sons of men. *I Daniel.*

But *the tree is knowne by his fruits* (saith our Blessed *Saviour*) and a man by his *Actions* : for they are they that must *praise him in the gates*, Pro. 31. 31. His *Action* therfore commeth next to be considered : and that is *mourning*. By which what is meant is easie to see by that which followeth ; *I ate no pleasant bread, &c.* His *mourning* was *fasting* to make him *mourne* ; it being the

II. His *Action*.

Prov. 31. 31.

I
The end of it.

תשובה
תשובה

Μετάνοια.

Μεταμέλεια.

Relipscentia.

Pœnitentia.

Acts. 26. 20.

1 Sam. 16. 1.

Mat. 5. 4. & 9. 15.

2 Sam. 1. 7, 8.

2 Sam. 12. 16.

1 Kings 21. 4.

use of holy Scripture to stile this duty by this name, because it tends to this end. And indeed it is worth our observing, that there being *two words* in each of the three learned languages to signifie the two parts of Repentance; one of them in each signifyeth *griefe* and *mourning*, to teach us, that as they are a signe of, and a way to perfect our repentance; so fasting is a way to begin our mourning. For this cause as *sorrow* and *mourning* is oftentimes called *repentance*. *Act. 26. 20.* So *fasting* is usually called *mourning*, as *1 Sam. 16. Matth. 5. 4. & 9. 15.* as also in this place, because it is both a *meanes* to, and a *signe* of *mourning*.

1 A *signe* of *mourning*: as *Hannah* wept, and did not eate, *1 Sam. 1. 7.* *David* for hischilde, *2 Sam. 12. 16.* *Ahab* for *Naboths* Vineyard, *1 King. 21. 4.* So a *signe* of *mourning* it is, where *griefe* is caused already.

2 And a *meanes* also to make us mourne: as in the *Israelites* and *Ninivites* *Fast*; in *Samuels*, *Dauids*, *Iehosaphats*, *Esthers*, and *Nehemiah's*. So it is a *meanes* and cause to helpe and further sorrow, where it is not, or is but yet newly begun. Both, I take it, are the aimes of this *fasting* here.

1 A *signe* of *mourning*. For *these dayes* were dayes of captivity and thraldome: *Daniel* and his fellowes in a strange land, under a forraine Prince; their owne countrey wasted and made desolate, That famous City, the figure of *Heaven*, burnt and destroyed: that glorious Temple, the

the wonder of Nations, *the joy of the earth*, the type of our blessed Saviours body, as our Saviours body at this time, buried and laid in the dust. No wonder then if *Daniel* and his fellowes mourned, if they *hanged up their harpes*, and cast downe their heads; for *How should they sing the Lords song in a strange land?* Whil'st they were captives, their honours were but golden fetters, their pleasures but as passengers delights, which though they looke on, yet they care not for. *In those dayes I Daniel was mourning.* Psal. 137. 4.

2 A meanes of mourning. For these dayes put us in minde of a farther mourning; *Daniel* in the Visions of the foregoing Chapter beheld not onely another worse and longer captivity, but the miserable destruction, the finall desolation, the hopeles dispersion and rejection of his whole Nation; this could not lesse grieve him, then it did *Moses* or *Saint Paul*; it could not but make him wish *himselfe* accursed for them; *blotted out*, that they might bee written in. 2
The time of it.

2 But againe, to behold this in the cause, in the bloud of the *slaine Messias*, as the words of the Vision shew, *Chap. 9. 26.* to see the bloud of *I E S U S* layd on them and on their children for ever; to see them defiled with that bloud, that must onely cleanse them: To behold his and our S A V I O U R on the Crosse bleeding by them, for whom He dyed; to view the numberlesse number and infinite masse of the finnes of all mankind, and his owne sins amongst them, Exod. 32.
Rom. 9.
Dan. 9. 26.
Matth. 27. 25.

to helpe to *crucifie*, to *whip* and *scourge* him, this was the Vision of these days: and seeing this, he sorrowed, lamented, mourned, and wept for it.

3 But that's not all: it is not enough for him or us onely to sigh and lightly sorrow for him: he must also by sorrow dye and suffer with him. Who so wretched to stand by and behold another, a just and innocent man to suffer death for him, and not shed teares for his blood? yet this *Daniel* saw; not onely another, but *the only just and holy of men* that ever was, yea even the *Son of G o d* bleeding at this very time, within the compasse of *these dayes*: A most sad, heavy, and dolefull spectacle. This as he now saw, so he now lamented; and because hee could not *mourne* for it enough, (for who alas can?) he both teacheth us, and maketh himselfe *mourne* by *fasting*.

Eccles. 7. 3.

S. Chrysost. in c. 5.

Mat. v. 4. Hom. 15.

Surely *any sorrow of the countenance* (saith the *Preacher*) *makes the heart farre better*. For (as *Saint Chrysostome* rightly) *they that sorrow but for their wives, their children, their freinds, &c. shall find that whilst they sorrow, they are not affected with the world; their hearts runne not after covetousnesse; they hanker not after money; they care not for honour; they passe not for pleasure: no lustfull provocations stirre them; no envy provokes them; no injuries can move them: so far are they from drunkennes, gluttony, and these excessive vices, that they care not to eat or drinke: even all that is in the World, the lust of the flesh, the lust of the eyes, and the pride of life have no power upon them:*

1 John 2. 16.

them : because they give themselves wholly to sorrow.

And it it be thus in any sorrow ; if worldly sorrow be such a bridle to sin ; how much more profitable is godly sorrow, which is not onely an acceptable Sacrifice before G O D for sinne past, but also a most available medicine and remedy against sinne to come ? For this voluntary sorrow is in stead of all burnt offering and sacrifice : even *Psal. 51. 17. The Sacrifices of God ;* *psal. 51. 17.* such is a contrite and humble spirit, when preventing G O D wee rend it and breake it by sorrow : even an holy selfe-revenge, *indignus* (so the Apostle calls it, *2 Cor. 7. 10.*) *Dolor appetitatus* (as the Schoolemen) recounting what wee have done, in our sinnes ; and valuing what wee have deserved, in our punishment. On the one side how many, how great, how haynous our sinnes are ; how base the motives, how grievous the circumstances : how dangerous to others, how displeasing to G O D, how deadly to our selves.

And if we cannot value them and their punishments as we should, let us cast up our eyes with *Daniel* to C H R I S T S Crosse ; and there behold the *handwriting* of the Law and our sinnes against us ; that most deserved, yet most unsufferable curse and punishment due unto them ; G O D s fierce rigour, wrath, and severity, even executed in His owne Son upon them.

Let us mourning in our Prayers, and humbling
our

Mark

well

2 Cor. 7. 10.

Mark

well

our selves make this the meditation of *these dayes*, and if ever any sorrow worke repentance (as sorrow must doe it, 2 Cor. 7. 10.) this will; this will make us also, even us, as it did *Daniel* at this time, *mourne* for our sins. *In those dayes I Daniel was mourning, &c.*

And so having done with the *Action*, and *End* of it; we come to the *manner* and nature of this *Fast*. *I ate no pleasant bread, neither came any, &c.*

3
The manner of
this Fast,
Objection.

The very fast we have now in hand.

There be two maine exceptions of our factious brethren against this Lenten, and other *fasts* of the Church: The one, That they are *Set*; the other, That being *set* and certaine, they are *superstitiously* (say they) placed in the *choyce* of some meates and drinckes.

Respons.

Concerning the *former*, as we have spoken heretofore in another place, so we both have, and shall if *G O D* enable, farther intreate upon this present occasion of *Daniel's* fast: The *latter* being the more immediate scope of the *Text*, doth now more earnestly make us hasten to it.

Where we have *two things* to be considered, the one plainly implied; the other fully expressed; both necessary to be stood upon.

The *first* is, That *Daniel* eating *no pleasant bread*, nor *flesh*, or *wine*, did notwithstanding for natures necessity eat something else.

The second, That his thus abstaining from *flesh* and *wine*, with all other desireable meates, was,

was, notwithstanding his eating other things, a most true, religious, and perfect fast.

For the first. *I ate no pleasant bread*, implieth that something else was eaten; and so *Daniels* fast, no other than ours, humane. By *humane*, I meane, as the *Apostle* takes the word, *αὐθιγόνου*, 1 Cor. 10. 13. *Such as mans nature may beare*. For truly to eat nothing at all, night nor day for *forty dayes*, as did our *blessed Saviour* with *Moses* and *Elias*, and some others also (if those * Histories bee true) was a *miraculous* fast, and more than humane. For though as to eat, so also to fast be proper to man with other creatures, bearing like flesh with us: yet to fast so long (if nature be sound) is onely from *God* above. *God*, Angels, and Spirits, as they cannot eat, so they cannot fast. Bodily living Creatures they onely can: Neither doe they all, but such as are of flesh and bloud, like us. For trees and plants, though they take in *nourishment* from the earth, yet are they not truly said either to eat or fast. Food as it is from earthly and corruptible substance, so it is to sustaine our earthly and corruptible body; which having the doome of death from *Adams* sinne, began then to die, and would so daily, were it not, as old houses are, upheld by continuall food.

I.
Proposition.

1 Cor. 10. 13.

* Quidam ap. S. Aug. ep. 86. ad Casulan. Nam ad ipsum quadragenarium numerum pervenisse quendam à fratribus fide dignissimis nobis asseveratum est. Similiter Simeon Stylites, quem post 40 dierum inedia jacentem nec spirantem, nec loqui, nec se movere valentem invenit Basilius. Vid. Theodoret. in vit. Simeonis histor. S. Patr. c. 26. Cyra & Marana (ait Idem) Moses æmulatæ jejuniū, ter tanto tempore inedia sustinuerunt. Verum id quod fecerunt modo sequentia ostendant. Quadraginta enim (ait) diebus exigui cibi fuere partici-

pes. Ter quoq; divini *Danielis* à cibo abstinentiam sunt æmulatæ, tres dierum hebdomadas conficientes, & cibum corpori suppeditantes. Vid. Theod. hist. Patr. c. 29. Pythag. etiam metu inimicorū specu se abscondentem, & per 40. dies *αὐθιγόνου* defecisse refert *Dicaearchus* ap. Diog. Laert. vit. Pythagor. p. 592. *Macarii Alexandrini* celeberrimum exemplum ap. *Palladium Histor. Lausac* f. 42. huc etiam refer.

Dd

Surely

Palladius Lausiac.
hist. Gr. à Meurs.
in vit. Serap f. 105
106.

ἡ γαστήρ ἢ δὲ ἀπαι-
τεῖται καὶ ἐξέπτε
λήγεται, ἢ λαμβά-
νεται σήμερον, καὶ
αὐτεῖον ἐπιλανθάν-
ομεν. S. Basil. O-
rat. 1. de jejun. f.
37.

2 Cor. 10. 31.

Greg. Alisod. sum
Antea. l. 3. Tract.
7. ca. 5. Quest. 5.

Five cautions in
our Fast.

I.

Surely (as Serapion once wittily to the Athe-
nians) *our belly is of the three* αἰνεῖς δαίμονες ἀλλ' ἔχον καὶ
ἀπαιτῆς τὸ ζῶντας χεῖρ: *The severest Creditour, still*
exacting his debt: it else suffereth us not to live:
It daily like the *Horseleach*, cryeth, *Give, give*.
Yet neverthelesse to give it what it asketh, were
to give it death in stead of life, because the con-
cupiscence thereof ends in, and tends to death.
God hath not nearer joyned the belly and
those uncleane parts, than sinne hath joyned
with it uncleannesse: therefore to fill the one is
but to feed the other; and to pamper the *body*,
is but to enliven and strengthen the *body of sinne*.
He that throweth on the fire too much fuell,
maketh the fire flame out, and sets the whole
house on fire. Wisedome therefore wils, that
the earthly body be still, as *earth*, kept under;
that whilest we feed the *flesh*, we nourish not the
lusts thereof; and providing for the weaknesse of
the worse, we take not away the strength of the
better part. Therefore howsoever Nature re-
quire of us to eat, yet (as the *Apostle* hath it)
wee must *eat to Gods glory*; and when wee fast
with *Daniel* for our soules profit, we must, that
we may fast aright, observe these five *Cautions*.
The *Scholemen* lay them downe in a verse; and
so will I give them you.

1 *Præproperè*, 2 *lautè*, 3 *nimis*, 4 *ardenter*, 5 *studiosè*.

First, Not to eat *over hastily*: Therefore
Daniel though he ate, hee did fast from eating
till the evening: For this was alwayes the cu-
stome

stone of the Church of God. So did the Jewes
the people of God of old^a. And so no doubt
did Daniel now.

^a *Judg.* 10. 16. 21. a
¹ *Sam.* 14. 24.
² *Sam.* 17. 13.

So after them did the first and best^b Christians
even for eight hundred yeeres after our Saviours
time and upwards; they all in their fasts abstain
ning from their dinners.

^b Vide *Act.* 10. 30.
Hanc enim jeju-
nandi rationem ab
Hebraeis & veteri
Ecclesiâ, unâ cum
Fide ipsâ, accepe-

perunt primi illi & vetustissimi Christiani: Vnde passim apud Patres, Prandere pro non
jejunare. Vid. *Patres* de jejunio. *S. Ambrosius*, *Epiphanius*, *S. August.* præsertim in Ep.
86. de jejun. *Priscian.* 10. *Cassian.* Col. 3. 11. 23. Hinc dies Prandiorum *S. Paulino* Ep. 25.
Dies illi, in quibus non jejunatur. Rogo vos fratres charissimi (suos alloquitur *Cesa-*
rius Arelatensis Hom. 2. in Quadrages.) ut in isto legitimo & sacratissimo tempore, ex-
ceptis Dominicis diebus, nullus prandere præsumat; nisi, &c. Inde ritè jejunantes ves-
pere comedere, nec ante vespere comedere feruntur. Statuerat (scil. *Marcianus*) ve-
spere comedere quotidie, &c. ait *Theodor.* Hist. Eccl. vit. *Marciani*. Nescio (ait de se
Avitus ad Marcian.) me unquam cibum sumpsisse ante vespere. Ibid. Idem de Ere-
mitis & Religiosis in genere. *S. Chrys.* Hom. 55. in e. 18. *S. Max.* de 1507 28 in 1000 m. m.
Hanc jejunandi legitimum modum poenitentibus injungit, Circa *An.* 630. Concil.
Triburiens. c. 5. Vid. etiam *Paron.* 2. Can. 18.

And thus it is still from that ancient Chri-
stian use, with all other^c Christians of the
world; even with the^d Turkes themselves also,
and all Mahumetans: Neither (as I take it) is it
otherwise with us; For the evening fasts before
the Feasts are no rule of these Fasts now; they
being of old appointed then to abstaine from
their supper, that the body being the lighter,
might the better attend, and watch in their suc-
ceeding Vigils.

^c De Æthiopibus
& Abassynis idem
docent *Godigu.* de
Abassynor. Rebus
lib. 1. 19. p. 123.
lib. 1. 31. p. 218.
& *Damian.* Goer.
p. 498. & de Musco-
vitis Theolog. Mu-
scovit. c. 10. p. 98.
& *Laficus* Polo-
nus *ibid.* 207. 102.
103. Vid. *ibid.* 106.

Fabrum Ep. pag. 179. Narration. ad D. Chytræum pag. 241. Et *Alexan. Guagnin.*
pag. 265. 266.

^d Idem observant in je juniis Turcz, vid. *Alcoran.* c. 2.

The second Rule is *Lentè*; Though then to
eat, yet to abstaine from delicate meats and
D d 2 drinkes.

Dan. 1. 16.

drinkes. To content our selves with such that might *nourish*, though they did not *cherish*. Such was *Daniels* fare, *Chap. 1. 16.* as also in this place. But of this more fully hereafter.

3

Luke 21. 34.

1 Tim. 5. 23.

The third is *Nimis*: Though to eat, yet to be carefull that we eat not *too much*. For thus even meat that should preserve the body, and make it able to serve the soule, doth, whilest too much is taken in, destroy both body and soule; as too much water to a ship, drowning that which it would else sustaine. It is our *SAVIOUR'S CAVEAT*, as in our eating at all other times, so much more in our fasting now, *That we be not overcome with surfetting and drunkenesse*. And *Timothie*, though for his many and often infirmities he must use wine, yet by the *Apostles* prescript, it must be but a little.

4

Socrates hist. lib. 4.

c. 23. Or. Οὐτε γὰρ

ἐσθον ἡμῶν ἢ ἡσυχῆ,

ἀλλ' οὐκ ὁμοῖς ἡσυχῇ,

¶ c. Vid. Clem. A-

lexand. Pedag. l. 2.

c. 1. f. 101. B.

Prov. 23. 2.

Fourthly, *Ardenter*: Though to eat, yet not *too earnestly*, not *too greedily*. For the end of our fasting being to subdue our desires, the end is not obtained, when wee give such heed to our unruly appetites. *Pior's* example in *Socrates* is worthy our imitation to make our eating not ἐσθον, but αἰσχρογαστρον: And that precept of *Salomon* to be observed at our owne, which he gives of great mens tables: *When thou sittest with a great man, put thy knife to thy throat; that is, eat not too greedily.*

5

The last is, *Studiosè*: Yet not to be curious and exquisite in our diet; not to send farre and nigh, over sea and land, to please our palate, and content our taste; nor to have our meat when

we

we fast, cook't with a thousand varieties. Let us remember, that all this care *perisheth* with the belly, and doth but through the belly helpe to fill up the draught.

That Hebrew Proverbe is true, * *Hee that multiplieth flesh, doth but multiply wormes*: And therefore " *Eucherius Caveat* is good. *Poscit studia majora pars melior*; The greater care would be bestowed upon the better part. Daniel did so, and so must we, if we fast aright. And though in our eating it is our duty to provide that the body may live, yet in our fasting it must be our care, that the *Body of sinne* may die, and whilest nature is conserved by the one, the corruption of nature must be slaine, or at least suppressed, by the other.

מִרְבָּה כֶּשֶׁר *
מִרְבָּה רֶמֶס
Michael. Neand.
Testam. vet. Heb. p.
343. Et Ioan. Drus.
lib. 1. Apophtheg. p.
11.
" Eucherius Lug-
dun. Epist. Para-
net. f. 382.

And so we come to the second thing in these words: (*I ate no pleasant bread, neither came flesh or wine in my mouth; nor did I anoint my selfe at all, &c.*) Namely, That Daniels thus abstaining from flesh and wine, was a true and perfect Fast.

II. Proposition.

I cannot stand upon every word apart, neither indeed need I: The use of anointing our bodies being now ceased, I may forbear to trouble you therewith. The other words being the proper and immediate subject of the fast, are onely now to be insisted on.

And first, What is meant by this tearme of *Pleasant bread*, since *Expositors* vary in it. *Epi-phanius* reads it, as if *he ate no bread at all*. Hee

α οὐτε ἄρον, ἔ-
τε καὶ ἐφαγῆν ἔ-
τε οἶνον ἔμεν. Vid.
S. Epiphan. de vit.
Prophet. in vit.
Daniel. ex MS. co-
dice Augustano.

* Je juniis se & abstinentiā ab omni delicato cibo imbecillem reddidit, terræ fructibus vescens. *Dorotheus de vit. prophet. cap. de Daniele.*

S. Chrysost. Tom. 1. Homiliar. ad pop. Antioch. Adversus Iudeos 2. S. Hieronymus in locum.

a Quod reprehendit *Clemens Alex.* Ἀλλὰ καὶ τὴν εὐκόλον βρωσιν τὸν ἀρετὸν ἐκδηλώουσιν ἀποσπῶντες τὴν πύρρον τὸ πρόφικτον, ὡς τὸ ἀναγκαῖον τῆς προφῆας ὀνειδος γίνεσθαι ἡδυνῆς. *Vid. Clem. Alex. Præd. l. 2 c. 1. f. 103 c.*

Cibus erat ei panis ordeaceus,isque fufuraceus. Obsonium, a. falis. Vid. eundem in hist. S. PP. in vit. Iuliani. Nam in quinis istis diebus jejunii (ut *Cassianus* loquitur) Panis tantum, uti cæteris plerisque; *S. Patribus*, ita *Iuliano* cibus quotidianus erat: aliis insuper Die Dominico & Sabbato (qui refectionis erant) pro arbitrio ab iis adjectis additisque; modo quod dicturi mox sumus, Canonici (uti nuncuparunt) cibariis contenti, à carnibus & sanguine se abstinere. De optimo (uti & vulgari) cibi quotidiani modo ap. *Joan. Cassian. Coll. 2. c. 19.* sic Abbas *Moyse*: super hanc re (inquit) inter majores nostros frequenter novimus habitum fuisse tractatum. Nam discutientes continentias diversorum, qui vel solis leguminibus, vel oleribus tantum, vel pomis vitam jugiter exigebant, præposuere cunctis illis refectionem solius panis, cujus æquissimum modum in duobus Paximaciis statuerunt, quos parvulos panes vix libræ upius pondus habere certissimum est. De *Moyse Æthiope*: Οὐδενὸς ἄλλου μεταλαμβάνων πλὴν ἁγίου ξηροῦ ἐν ὁρίαις δευτέρου. *Pallad. de eod. p. 59.* Hanc in duobus paximaciis, Canonicam mensuram appellat *10. Cassian. Collat. 2. c. 26.* Quam ne transgrederentur aut excederent sui, cavebat sedulo *Publius*: Aiunt autem eum (ait *Theodorus*) quoque accedentem ad trutinam, Panis mensuram diligenter perpendisse, & si quando invenisset plus quam esset definitum, exgrè tulisse & eos qui hoc faciebant Helluones appellasse. *Vid. Theod. in vit. Publii.*

c Similem enim Dietam in je juniis observant hodierni Caloieri. Nobis (ait *Bellon.* eorundem apparatus describens) præterea apposuit olivas nigras conditas, quas Dermatias appellant, atrum Panē biscoctum, atque vinum. Biscocto pane utuntur Caloieri, ne sæpius Clibanum calefcere cogantur. *Vid. P. Bellon. observat. l. 1. c. 48.* ubi veteris ritus ignarus, Biscocti Panis haud veram ariolatus est causam.

to the Eye. ^d Dry also, even hard, even *Biscoes* bread, (^e *Paximacia* they called them) and therefore not pleasant to the taste: which as the *Christians* of *Greece* at this day, so the *Hebrewes* and first *Christians* of old, eating onely with ^f water and salt, they gave therefore the name of *Xerophagia* thereunto.

^d *Ἐνθεν ἄρτον ἀπὸ* appellat *Socrat. hist. Eccles. l. 4. cap. 23. Græ. fol. 235. Et Palladius Lausiac. hist. ubi supra. & pag. 142.*

^e *Παξιμάδας* vocat *Palladius Hist. Lausiac. fol. 72. in*

vit. pauli cū ἀποστόλου. *Idem Παξιμάδας f. 165. Ioan. Cassianus sapissimè Paximacia. f. Sal Essenis seu Bssæis, cum aridis illis eorum panibus in usu olim. Σιτυται δὲ, πολυτελὲς ἔστιν ἀλλ' ἄρτον ἐντελὴν, καὶ ὄψον, ἄλεις, &c. Philo de vita contempl. f. 692. B. Similitèr Christianis illis per Bremum se exercentibus, uti & aliis fere ubique jejunantibus, præsertim sex illis diebus magnæ septimanæ. Vid. S. Epiph. ad Hæres. lib. 3. tom. 1. hæres. 75. Aeriarum c. 6. Et Theodoret. Hist. s. p. p. ubi supra. Inde ab aridorum & salis usu perpetuo Xerophagiorum nomen. Notandum autem eos aquâ abstinuissè omnino, qui herbis, seu humidioribus quibusvis ejusmodi vescerantur. De Maroia B. Theodoretus. Toto autem (ait) hoc tempore, aquam potare non passus est: non illa comedens, quæ iis exhibentur, qui ad non bibendum se exercent: solent enim illi uti cibis humidioribus: sed iis utens cibis, quibus alii (scil.) Xerophagiis illis Paximaciorum & salis, &c. Vid. B. Theodor. Histor. s. Patrum, in vit. Eusebii. De Panis & salis usu cum aquâ, in jejuniiis tum vulgò observatis Quadragesimalibus, tum Pœnitentiæ nomine impostis, Vide Concil. Triburiens. cap. 8. & cap. 55.*

Howsoever, they did all abstaine from *flesh* and *wine*, the perpetuall rule of their fast: not at all, as did the *Manichees*, *Encratites*, and o-
^a *Cibos ejusmodi*
^{averfabantur} *Taci-*
^{anus, Encratites,}
^{Minichæus, Iovi-}
^{nianus & Priscillianus. Vid. S. Epiph. Hæres. 47. & 56. Theod. Divin. Dogm. lib. 6. Hæ-}
^{retic. fabular. l. 1. S. Aug. Hæres. 46. & cont. Faust. Manich. l. 6. c. 6. Gennad. Massiliens.}
^{De Dogm. Eccles. c. 67. Hinc ne quis jejunantiū cum Hæreticis abstineret à cibis istis,}
^{tanquam immundis, Conciliis cautum est, ut aliquando eisdem uterentur. Vid. Concil.}
^{Gangrens. Can. 2. & Concil. Braccaren. r. c. 14. & Can. Apost. 52. Cessent lavacra, vi-}
^{na, vel carnes, non quod creaturam Dei judicemus esse damnandam, sed qui toto anno}
^{nobis vivimus, saltem vel paucos dies vivamus Domino. S. Aug. ser. 65. de temp. Servi}
^{Dei in eo quod à carnibus, & vino abstinēt, non tanquam res immundas effugiunt, sed}
^{mundioris vitæ instituta sectantur. S. Aug. de fid. ad Petr. Diacon. c. 3. ad fin. f. 51. L. M:}
^{tem. 3. & ibid. c. 42. Firmissimè tene, & nullatenus dubites omnem creaturam Dei bo-}
^{nam esse, & nihil re jiciendum, quod cum gratiarum actione percipitur: Et Dei servos,}
^{qui à carnibus & vino abstinēt, non tanquam immunda quæ à Deo facta sunt, respue-}
^{re, sed à sortiori cibo & potu pro solâ castigatione corporis abstinere. Similiter Genna-}
^{dus Massil. l. de Eccl. Dogm. c. 66. (qui etiam habetur inter D. Augustini opera) Bonum}
^{est cibum cum gratiarum actione sumere, & quicquid Deus præcepit edendum. Absti-}
^{nere autem ab aliquibus, non quasi malis, sed quasi non necessariis, non est malum. Mo-}
^{derari verò eorum usum pro necessitate & tempore, propriè Christianorum est.}

ther

ther Heretickes execrating and forbidding their use, as unlawfull : whom the *Apostle* condemnes, 1 *Tim.* 4. 3. or as the *Pythagoreans* and *Bramans*, of old and at this day, for some other reason: But onely abstaining for a time, that thereby forbearing their pleasures, and humbling themselves, they might both expresse and increase their godly sorrow for sinne, and their repentance not to be repented of.

Αποστολ. 1. Τιμ. 4. 3.
Iosephus lib. 10.
Antiquit. cap. 10.

Iosephus reports, that *Daniel* did abstaine from all things that had life : and indeed true it is ; this is the meaning of this place. Whether that be true also (which *Iosephus* reports) that he did so *alwayes* ; as *Chap.* 1. 16. seemeth to be implied, I will not affirme. That he now did so in this fast, there is no question to be made, it having beene the constant practice of all former and latter times. They thought they had good Reason for it.

Reasons of Fasting
thus.

First, That they might by this meanes shew mercy to the inferiour creature : I may call it (I hope without offence) our fellow-creature, and so under that precept of our SAVIOUR, *Matth.* 18. 33. Our fellow-creature I call it, because of that neare similitude and likenesse they have with us : for the two extremes of living creatures being propounded, *Man* on the one side, and *Plants* on the other, plaine it is, the *bruit Beasts* hold a middle place : comming nearest to us, not onely in life, but also in sense and motion, having *fleshy bodies*, as have wee. There is one flesh of men, (saith the *Apostle*) another flesh of beasts, another of fishes, and another of birds

birds, 1 Cor. 15. 39. So they are as we, *flesh* all. They live upon the same earth, breathe the same common aire: and for the most part these we feed on, live nearest to us, are (as it were) of our care and family, and in a manner converse with us, being otherwise in all necessity of life, most helpfull and serviceable to us. Even ^a some speciall learned men, and those *Christians* too, goe farther yet. These have (say they) if not a weaker use of *reason*, yet *ἰσθυναμίαν*, *something most like* unto it. Howsoever, wee may safely say: they are, as capable of sense, so of mercy also. *For the good man (saith Salomon) is mercifull to his beast.* And fit they thought it at *this time*, when wee beg mercy of *GOD above us*, that wee should *now* at least shew mercy to the creature *below* and beneath us.

1 Cor. 15. 39.
Humani generis universitatem scriptura sub carnis nomine designat. S. Hillarius in Psal. 64. f. 411.
Man especially after sinne and the Fall called *Flesh*.
Vid. Gen. 6. v. 3. 12. 13. 17. 19. Et 7. 21. Job 34. 15. Psal. 56. 5. Et 65. 2. & Esai. 40. 5, 6. Eccles. 28. 5. Vide Mat. 24. 21. Luke 3. 6. Rom. 3. 20. Gal. 2. 16.
^a λόγῳ καὶ αἰσθησὶ οὐκ ἔστιν ἰσθυναμίαν ὅτι ὁμοίως τῷ λόγῳ τῷ αἰσθησὶν ἔχει. S. Basil. Hom. 9 in Hexamer. fo.

117. Vide ejusdem Hom. 8 ubi plurima de Animalium solertiâ virtutibusque. Bruta ratione uti, multi voluere. Vid. Ethic. Plutarch. de placit. Philosoph. Item lib. Quod Bruta ratione utantur. Item utra animalia sint prudentiora terrestriane, an aquatica. Et apud Porphy. lib. 2. περὶ τῶν ζῴων. Aristoteles improprie virtutum appellationem brutis tribui docens. lib. 6. Ethic. cap. ult. Et lib. 7 cap. 6. φυσικὰς ἀρετὰς appellat. Et lib. 8. hist. Animal. ad initium, ἵχυνς ὁμοιότητος, ἀνθρώπων ἀρετῶν appellat. Plato & Philoponus σιταρχίας nominant. Vid. Francisc. Vallesium de sac. Philosoph. cap. 55. p. 316. &c. Francisc. Patritium Pampsyeb. lib. 5. f. 58. Et Jacob. de Lago Annosar. in eundem: qui Brutis ἰσθυναμίαν tribuit. Vide etiam Ioan. Rodin. Comment. in Oppian. p. 53. &c. Et Laurent. Vallam Lib. de Anim. Vid etiam philostrat. de vit Apollon. 3. c. 3. f. 115. Clementi Alexand. idem tribuit Turnerus de linguis. p. 247. Vid. Caelium Rhodigin. Antiqu. Lect. l. 29. c. 14 f. 1358.

A second was, that being exercised, hereby we may the better extend our *mercy* to one another. There is, as in other vertues and vices, a progresse also in *Mercy*, and in the opposite,
Ec Cruelty.

Notat Cle. Alex.
Pythagoram suam
ἐν ἀλογα ζῶα μα-
uetudinem à lege
didicisse; Quæ (ait
ille) εἰς ἡμετέρας
τῶν ἀνθρώπων κα-
ταδεν ἀπὸ τῶν α-
λόγων ζῶων ἀνα-
στρέφει.

Hinc illud Deu. 14. v. 21. Et Exod. 23. v. 10. & c. 24. v. 26. Non coques hædum
in lacte matris suæ. Et, Ne alligetur os bovi trituranti. Οὕτως (ait ille) ἀγχι καὶ τῶν
ἀλόγων ζῶων τὸ ἐπειχὲς ἀπέτεινεν ἵνα ἐν τοῖς ἀνομογνήσι ἀσκήσωτες, πολλὰ πρὸς
ὕψιστά φιλανθρωπίας ἐν τοῖς ὁμογνήσι χρησώμεθα, &c. Vid. Clem. Alexandr.
Strom lib. 2. p. 292. 293.

3
Egregius locus ē
S. Basilij Hom. 1.
De Iejun. ubi ejus
commoda recen-
set v. h.
Οὐδὲν ζῶων ὑδρε-
ται θάνατον, ὑδα-
μὴ αἷμα, ὑδαμὴ
ἀποφασίς παρὰ τῆς
ἀπαραιτήτου κατὰ
ἐκφερμένη κατὰ
τῶν ζῶων πέπαι-
ται μαζέων ἢ
μαζαίαν ἢ πλάπ-
ζα ἀρκαίται τοῖς
αὐτομάτοις. Τὸ Σάββατον ἐδόθη τοῖς Ἰουδαίοις, ἵνα ἀναπαύσονται (φησὶ) τὸ ὑπο-
ζυγόν σου, καὶ ὁ πᾶς σου. Γινώσκω ἡ νηστία ἀνάπαυσις ἐκ τῶν συνεχῶν πόνων, τοῖς διὰ
τοῦ ἐνιαυτοῦ παντὸς ὑπηρετήσιν οἰκέταις. Ἀνάπαυσόν σε τὸν μαζαίον δὲς αἷδιαν
τῷ πλάπζοποιῷ σῆσον τὴν χεῖρα τῷ οἰνοχόῳ.

4

Cruelty. This experience shewes. For as by
the killing of beasts, *Cain* at first (say the *Fa-
thers*) and others since grow more hardened, to
let out the bloud of their brethren: So by the
pity and mercy shewed to beasts, and suchlike
creatures, men both learne and practise the bet-
ter, mercy and pity one to another.

A third may be, that herein we doe but give a
rest and *Sabbath*, making a kind of compensation
to the Creatures. For they living with us are
for the most part instruments of our actions;
and dying for us and our use, are as often subject
matter of our excessse. And therefore just it is,
that as they having sense more then other, are
most truly sayd to mourne when we sin, *Rom. 8*.
So when we mourne for our sinnes, just it were,
they should be, as dispensed with, so spared alto-
gether from our mourning.

But these reasons are drawn from the *Crea-
ture*: There is another, and the maine reason
drawne from *our selves*; and that is more pro-
per for the text; namely, *our humiliation*; *our de-
nying our selves*, and our owne pleasures: Our
making

making our selves to mourne. Meates of *flesh* are meates of *pleasure*; are *delicate, pleasant* meates. לחם חמור: So the Text calls them. They are as most similar, and neare our nature, so the most nourishing. Such are not fit for *this time*: nay most unfit. Now wee are, or should be (as holy *Daniel* here) *mourning*: that is, humbling our selves and making our selves to mourne.

Vtantur igitur, qui utuntur carne, tantum oleribus non ad distentionem, nec ad arvinā corporis, quam epulæ carnis facere consueverant, &c. S. Ambros. l. de Noë & Arcā c. 25.

Another reason is, that these kinde of meates especially such as be dainty and delicate, are not *cibus parabilis, not easily got together*: Much labour, trouble, toyle, and time, spent in providing, preparing, dressing, and cooking them: Many mens care, and study about them: All which, were not these, might otherwise be spent upon better duties.

Nor is such kinde of meate, *Vilis*: fit for *Vile* and miserable *Sinners*; such as we (now especially) confesse our selves truly to bee: Of the meanest and worst: Such indeed good enough for us. That other would be seeme our betters; even the best of men that ever were. Besides, they are more costly and chargeable in themselves, more money must bee spent upon them: some of which might serve to feede more, and more hungry bellies then are our owne; and might (so expended) comfort the *poore*, whose meane diet is a *continwall fast*. Surely, *Almes*, and workes of mercy are necessary attendants to our *Fast*, being to it as the *Oyle* is to the *Lampe*.

Quod ventri subtrahis, tribue esurienti. Exæquet omnia justus Dei timor: Duae inter se contrarias affectiones, quam videt. Satietaem & fratris famem moderatâ continentia tempera atq; moderare S. Greg. Nysseni Hom. 1. de paup. Amand. f. 97 1.

Sed jejunia nostra ut plena sint & suffarta, misericordiae pinguedine saginentur. demus elurientibus prandium nostrum, nec putes jejunia sola sufficere ad sananda vulnera peccatorum: in medicamento Eleemosynae recreentur. Jejunium ergo tuum te castiget, sed lætificet alterum, &c. Sic jejuna, ut in alio manducante prandisse te gaudeas. Hilarum enim datorem diligit Deus. Nam manducante paupere de bonis tuis prandet Christus, qui se in paupere esurire testatur. S. Aug. Ser. 65. de Tempore.

Invenimus. n. in quodam libello ab Apostolis dictum; Beatus est, qui jejunat pro eo, ut

alat pauperem. S. Cyril. Alexand. in Levit. lib. 10. f. 731. Præcipimus vobis quartis & sextis feriis jejunare; & quæ ex jejunis vobis redundant, egentibus largiri. Clem. Rom. Constit. Apost. lib. 5. c. 19.

And therefore it is no lesse part of *Daniels* counsell to *Nebuchadnezzar* (Chap. 4.24.) to *breake off his sinnes by righteousness*, and his *iniquities by shewing mercy to the poore*, yea *this is the fast that God hath chosen*, Esa. 58. *to loose the bands of wickednes, to undoe the heavy burdens: to deale thy bread to the hungry: to cover the naked, and not to hide thy selfe from thine owne flesh.* If thou beest lesse sensible of their (the Poores) need and hunger, &c. punish thy selfe (thus) by *fasting*, and this will make thee more sensible of their wants; more willing to relieve them. Againe, if thou beest lesse able to relievethem, spare from thy diet; cut off a dish from thy fare; refraine from thy more dainty and costly cates, and this will make thee more able to give. Thy (thus) *fasting*, will augment thine *Almes*; thine *Almes* againe will give life and strength to thy *Fasting*: and both will together make thy *Prayers* most powerfull, most gratefull and gracious in the sight of thy heavenly Father: yea of **C H R I S T** thy head; who thus by thine *almes*, through thy *fasting* is fed and fostered in His poore members.

I know there are other respects and reasons in *Policy*, namely to abstaine from these for this time; for the better *encrease of Cattell*, a more plentifull breed of the Creature.

As

As also for the *encrease of ships*, for the defence and service of the Land.

8

Together with the *training up of Marriners and Seamen*.

9

For the better *supply of food*.

10

For the *encrease of Trade*; the enriching of our Land and Countrey.

11

For the *employment* of many *poore* abroad at Sea, which want it, and their meanes at home.

12

And lastly (which is not the least) for the *inuring our bodies* to that *food* (I meane *fish*) which **G O D** hath abundantly spread about our Land; even at our own doores, as He did *Manna about the Israelites Tents*. I may say it is ingratitude to **G O D**, dishonour and shame to our Nation, whilst many starve at home, to suffer other Nations to carry our food from us.

13

I might (I say) adde these and many more like: but these reasons being (mostwhat) *Politick* inducements, rather then morall and Theologicall arguments, I therefore forbear to urge: it is enough to name them.

Onely let me say thus much, the more reasons we have, the more are we bound to this fast: If we have Reason both from *Policy* and nature as *Men*; from *Religion* and Grace as *Christian men*, then are we the stronglier tyed. *A threefold cord is not easily broken*: And where all lawes bind, there must needs be the stronger tye.

Yet I will adde one reason more; even the *Apostles*, 1 Cor. 11. 16. *Habemus talem consuetudinem*. Thus to *fast* hath beene the perpetuall

The custome of the Church thus to Fast.

Custom of the Church, in all ages.

1 Before the flood, there can be no question: It being the most received opinion of the best Divines, that they ate no flesh before the Grant, * *Gen. 9. verse 2. & 3.* As also that they dranke no wine till *Noah's* drunkenness, unwittingly overtaken with the strange pleasantness of the vine he had newly planted, *Gen.*

Vid. Gen. 1. 29.

Gen. 9. 3, 4.

Gen. 9. 20, 21.

* *Εν τῷ δὲν ἀρχῇ*

τῆς κρεωφαγίας, v.

S. Chryl. in locū.

S. Hieronym. adv.

Iovinian. li. 1. c. 10.

Et adv. Eundem

lib. 2. c. 10.

S. Basil. De jejun. Hom. 1. Tertullian. de jejun. c. 4. Theodor. in Genes. Qu. 55.

Isidor. Hispalens. De offic. Eccles. lib. 1. c. ult. Scil. 46. Ex illo Rom. 14. v. 21. Bonum

nec comedere carnem, nec vinum bibere. Abſtinentiam illam veterum Patrum ante

Diluvium infert, à Christo jam reſtitutam, & vetustam (ut ille loquitur) jam sub

Gratiâ Christianis. Hujus à carnibus abſtinentia sub veteri mundo Patrum, &

Ethnici aliqualem habuere in ſuis notitiam. Dicarchus. n. (referente D. Hieronymo

lib. 2. adv. Iovinian. c. 9.) in libris Antiquitatum, & Descriptione Græciæ refert,

sub Saturno, id est, in aureo sæculo cum omnia humus funderet, nullum comedisse

carnes, sed universos vixisse frugibus & pomis, quæ sponte terra gignebat. Huc refer,

qua habet Suidas in voce Herodotus, & Iuliani Apostata Epistola quadam; qua testis

est; Orbem tunc peragrantes, nec piscivoras, nec carnivoras ullibi reperisse gentes,

Aethiopus verò placentam à ſ κόμπια, rejicientes.

2 After the flood, and under the Law amongst the *Hebrewes* in the Church of *G O D* this abstinence was always in use. Some, and those the strictest, as the *Essai*, or *Esseni* in latter time, and (as *Iosephus*, &c. thinke) *Daniel* now, wholly absteyning from these all their life long; as did the rest of the *Iewes* also at such time as they

a *De Essenorum*

perpetuâ à carni-

bis & vino abſti-

nentiâ. Vid. S. Hie-

ronym. adv. Iovi-

nian. lib. 2. c. 9.

Qui Iosephum hanc in rem laudat. lib. 18. Antiquitat. Et lib. 2. Hist. Captiv. Indaic.

Et contr. Apionem. Et Porphy. μετὰ τῆς ἀποχῆς lib. 4. Qui similiter Iosephi à

Hieronymo laudatos libros, & verba allegat. Θεραπειῶν (illis de quibus Philo)

πράττει καὶ διὰ τῶν ἐνείκων, ἐφ' ἧς ἀπτοὶ μὲν τροφῇ, περὶ φύλας δὲ ἀλεῖ, &c. Vid.

Philon. lib. De vit. contemplat. f. 696. D. E. 697. D. Vid. Eundem ibid. f.

691. G.

fasted:

fasted : ^b Observed by them even unto this day : as truly from them was practized amongst the stricter ^c *Heathen* and *Gentiles* of old.

b Iudæi jejunantes, à Carne & vino se continent. ut Ioan. Baptist. Gramay Calend. Iudaic.

menfe Temur. f. 187. Et Ioan. Buxtorf. de Synagog. Iudæor. Cap. 25. ubi de Eorum jejunijs. A primo (ait) Iulij (quo templum à Babylonijs incensum) ad diem decimum carnibus non vescuntur ullis, vinum non bibunt ullum, lavare se aut balneum introire non audent, &c. Idem faciunt Iudæi perpetuò, in luctu. Vid. Notas in Sanhedrim Cap. 6. v. 16. Ioan. Coch. p. 51.

c Ethnici etiam (uti semper Dei simia est malus ille & impurus spiritus) à Dei populo hanc eandem à Carne & vino abstinendam admiserunt. Sic Ægyptij Sacerdotes test. S. Hieronym. adv. Iovin. lib. 2. c. 9. Et Porphy. *πεί ἀποχῆς, lib. 4. p. 360. & 365. Perlatum magi. S. Hieronym. Ibid. Et Porphy. πεί ἀποχῆς, lib. eod. 4. p. 399. &c. Vterq; ex eodem Eubulo, Mithræ Historiæ Scriptore, qui quidem Hieronymo Eubulus, Porphyrio Symbolus dr. Similiter (ijsdem auctoribus) Cretenses, & apud eos potissimum Iouis Propheta : Indi, & apud eos Brachmanes : Bii in Syri, Lacedæmonij, Cyprij, Phœnices, Aethienses, &c. quorum instituta (hac in re) urgent S. Hieronym. lib. 2. adv. Iovinian. c. 9. & Porphyrius Ibid. lib. 4. fere per totum. Vid. Clement. Alexandrin. Strom. 7. f. 515, 516.*

3 After CHRIST'S coming amongst Christians there is no doubt to be made : ^d many Councils, Fathers, Histories, are abundant witnesses in this kind : some wholly abstaining from flesh and wine and all desireable meates all their life time : As did anciently (more generally) all

d Abstinet hijs diebus vino & carne, &c. V. Clemen. Roman. Constit. li. 5. c. 17. Atq; id di ἀποχῆς, ὡς διὰ βέλους. Can. Apo. 50. Νηστεύμεν γὰρ

ὄντες καὶ κρεῶν ἀπεχόμενοι, &c. S. Cyrill. Hieros. Catech. 4. f. 93. Idem S. Ignatius jejunijs leges indicans. Νηστείας καὶ δεήσεις ὁλοῦσε, ἀλλὰ μὴ αἰμέτως, ἵνα μὴ σωτὴν καταβάλῃς. ὄντες καὶ κρεῶν μὴ πάντα ἀπεχῶν ὡς ἐστὶ βέλους. V. Epist. ad Hieron. Diac. Vid. Cyril. Alexand. contr. Julian. lib. 7. p. 167. &c. Et S. Epiphani. Συναγωγ. cap. 23. Eusebium Hist. lib. 5. c. 1. & alibi. Pallad. in Proœmio Lausiac. Hist. a Meursio. Quin idem passim testantur, S. Cyprianus, Ambrosius, Augustinus, Hieronymus, Hilarius, Tertullianus, Origines, & veteres omnes. Huc refer Concil. Gerundens. Can. 3. Vid. etiam (Circa Annum Dom. 630.) Concil. Triburiense. ca. 5. & 56. & 58. Et Concil. Toletan. 4. c. 10. & 8. cap. 9. &c. Solennis hic abstinendi mos, Græcis, Armenis, &c. Orientalibus : unde Quadragesimale tempus illis Ἀποχρῆσις, uti Latinis, Carnisprivium dicitur.

their

their ^a Ασκηται, and many others of the ^b Clergy : herein imitating the stricter *Esseni*, ^c All others doing the like in every of their *fasts* : as even to this day they continue (not to speake of the *Western Christians*) among the ^d *Gracians, Georgians, Armenians, Russians, Ethiopians*, and other *Christians* through the whole world.

^a De sui temporis Eremitis, quorum & histo. scripserit, sic Theodor. Orat. De Caritat. Καὶ μεταλαμβάνοντες οὐ τῶν θερμάναι δυναμένων τὸ σωμα· ἀλλ' ἢ ποικιλοῦντες τοῖς ἀλό-

γοῖς παραπλησίως, ἢ διαβόχοις ὁσπείοις χρώμενοι μόνοις : ποῖον ἂν ἐκ τῆς τοιαύτης προφῆς ἀρύσαιντο θάλασσαν ; πόση δ' ἂν ἐντεύθεν ἢ ποῖα λιλαῖς αἵματος γένοιτο, &c. Et mox de iisdem loquutus, Ἐνταῦθα δὲ καὶ ἡμεῖς, καὶ καὶ εἰς τὴν προφῆν, καὶ μίση, καὶ κόρος ταύτης χειροισμένοι. Eorum qui velit Exempla passim legat apud *Theodore-um, Palladium, Euagrium*, aliosq;.

^b Simile institutum cum Eremitis illis cultoribus, Montanisq; (uti *Chrysostom.* nonnunquam eos in Atho monte *Μονάζοντας*) observârunt alij nonnulli in sæculo degentes : Quos inter S. *Basilius*, qui ad Iulianum παραβάτην rescribens. Epist. 208, & 209. Αρχὴ (inquit) ἐκότης παρ' ἡμῶν μαχίρων τέχνη· μάχαιρα δὲ τῶν αἱμάτων ὡς προσομιλεῖ, τὰ βέλπεα δὲ παρ' ἡμῶν βρωμάτων, διαφιλῆ χρῆται φύλλασιν ἀρω βραχυτάτω, καὶ τῷ ἐξερκόπῳ οἴνῳ. Notentur verba, quibus ad hæc explicanda nullus credo, extat apud veteres omnes locus uberior. Huiusmodi a. abstinentes voluit *Ancyranæ Synodus*, quò à Manichæis alijsq; Hæreticis dignoscerentur, vel aliquandò carnes degustare (ἐφαπτεσθαι.) Loquitur a. de Clericis. Τὸς ἐν Κλήρῳ (ait) πρεσβυτέρους ἢ διακόνους ὄντας, καὶ ἀπεχόμενους κρεῶν, &c. *V. Can. 13. Concil. Ancyran.* Huc refer *Concil. Bracaren.* prim. (circa *Ann. Dom. 563*) *Can. 14.*

^c Quin de eisdem intelligendus est *Tertullianus lib. de Cultu faminarum. cap. 9.* Quidam (inquit) ipsam Dei Creaturam sibi interdiciunt, abstinentes vino, & animalibus exulantes, quorum fructus nulli periculo aut sollicitudini adiacent, sed humilitatem animæ suæ in victus quoq; castigatione Deo immolant. *Animalibus exulare* eleganter, suomore dicit, quia perpetuò ab ijs abstinebant, non quod illicita arbitrati sint aut (ut ipse se exponit) eorum fructus *periculo adiacent*, sed in Humilitatis & ταπεινοφροσύνης testimonium. Pulchrè & fusiùs hæc explicat *Palladius* *Lausiac. Hist. Proœmio*; quod cum in *Herveti* deficiat editione, *Meursiana Græca* supplevit : Quam vide.

^d De Græcis hodiernis à Carne abstinentibus Vid. *Græcor. Typicum* : Et Ritualia passim in *Horolog. Triod. &c.* Et præter P. *Bellonium* aliosq; infra citatos, *Martinum Crusium Turco-Græc. lib. 3. f. 273.* De *Muscovitis* vid. *Ioan. Fabrum. De Religione Moscovit. ad Regem Ferdinand. p. 179. Theol. Mosc. & p. 182. Anonym. in Epistola de Russorum Religione ad D. Chytræum. p. 241. Et Lazicij Apolog. cap. 10. p. 103. Theol. Mosc. Et Alexand. Guagnin. p. 265. De Æthiopibus, & Abassynis Vid. *Damian. a Goes. p. 458. &c.* Et *Nicol. Godign. de Abassyn. lib. 1. cap. 19. pag. 123.**

Surely

Surely in all their fasts they thus used to abstain from *flesh, &c.* Whether^a only as a meanes of their greater humiliation, Humble Confessiō, and Repentance; to bridle and repress the body of sin. Or^b as a meanes the better to^c purge and prepare themselves to Prayer and the like works of Piety and Devotion. Or^d the more to exercise those Christian virtues, *viz.*^e Temperance, Sobriety, Chastity, Abstinence, and mercy also unto others. ^f whether they judged such kind of meates, &c. though lawfull, yet^g lesse agreeable to nature, more offensive to the braine; lesse suitable to a civill and religious life. Or^h whether they did it also in reference to the Incarnation of our Blessed Lord, The Word made flesh; now slaine, and crucified for us and our sins. Whether for these, or any other, most certainly thus they alwayes fasted; as not willing when they mourned for their sins, any flesh should mourne or suffer but their own.

^a Inde τὸ ἐκκλῆσι-
αίον se jejunijs, &c.
dicebant veteres.
Clem. Alexandrin.
Pædag. l. 2. c. 2. τὸ
δὲ ἰδίον (ait) τῷ
ἀνθρώπῳ τὸ ὄμμα
τῆς ψυχῆς ἐκκλῆσι-
αίον· ὃ γὰρ ἐκίνων
καθαρὰς ἀπλου-
σίαις, δι' ὧν ἐπὶ χυ-
εῖται, τὸ ἀν' αὐτοῦ παρ-
μαίτερον ἑαυτῷ
ἔχει· ὅθεν τὸ ὄμμα
ἐλθεῖν ἐπὶ τῷ κα-
τὰ φύσιν τῷ θείῳ.
Marinus etiam in
Proclo, Καθαρχη-
νῆς ἀρετῆς memo-
rat, pag. 177.
^b Puniendæ simul
gulæ, & exercendæ
continentiæ causâ;
ut illa damnaretur,
istâ erudiretur,
Tertul. de Iejun.
c. 5.

^c Καλὸν μὲν ἔν τῳ μὴ φαγεῖν κρέα, μὴ δὲ δινον πίνειν, αὐτὸς τε ὁμολογεῖ καὶ οἱ ἀπὸ τοῦ
Πυθαγόρου. Θειοὶ γὰρ μάλιστα τῷ τῷ καὶ ἡ αἰσ' αὐτῶν ἀναθυμίασις πολλὰ δὲ ἔστιν ἔσχα-
τοῦ ἐπὶ τῇ ψυχῇ, &c. Clem. Alexandr. Pædag. lib. 2. f. 107. B. Nobilis in primis est
locus ille S. Cyrilli Alexandr. adv. Julianum. lib. 7. f. 169 Rejettancus quidem (ait)
apud ipsos nullus cibus fuit: abstinuerunt a. à nonnullis, ut dixi, mentis ad deteriora
propensionem remorantes, & carnis lasciviam compescerentes, ita ut & mentis oculum
magis subtilem haberent, quo fide contemplari certius possent, quid inculpati habeat, &
à sacris legibus non abludat.

But here we must needs both move and solve
a *Doubt*, which may perchance trouble some:
namely; If fasting wee must abstaine from
flesh and living Creatures; why must wee not
F f abstaine

abstaine from *Fishes* also, that hath both *life* and *flesh*? 1 Cor. 15. 36.

To which I answer. That the Church is in this an indulgent Mother: for seeing that the multitude of mankinde could not by other meanes bee sufficiently provided for: as also because of many moe tender weake and sicke amongst them, shee first did permit the use of *fish* to some, which since perchance (as matters of favour usually doe) hath growne more common. This is plaine by sundry examples of old, as also by the moderne practice of the ^a *Grecians*, ^b *Russians*, and other ^c *Easterne Christians*, who at this day in their *Fasts* abstaine from all flesh of *fish*: permitting it onely to those that are *weake* and *sicke*. Thus much Saint *Gregorie* told our English *Austin* above a thousand yeeres since, that the eating of *fish* is permitted to a *Christian of indulgence*; ^d *Vt hoc ei infirmitatis solacium, non luxuria pariat incendium.*

a Græci & Orientales omnes ubi jejunant, à Piscibus abstinent, iis præsertim, qui sanguinem habent: neq; hos cuius nisi infirmanti aut ægrotanti permittunt in Monasteriis Caloieri, Καλόγερων & olim Palladio appellari. Vid.

eund. in vit. *Macarii Alexand.* Edit. Gr. 10. *Meurs.* p. 40. Hiis etiam similiter indulgebant *Αρεα χερών*, scil. intestina, pedes, &c. aliasque extimas animantium partes: unde forsan de Armenis Septemcistrens. Append. f. 58. quod in diebus Veneris comedunt carnes: cum tamen in festis horum vel omnium & reliquis est facta potestas. De Tabennesiotis in Thebaide Egypti Porcos nutriendibus, carnesque eorum Blemmydum genti vicinæ vendentibus: Τα ἡ ἀρεα τοῖς νοσῶσι καὶ τοῖς ἡμερῶν ἀναλισκόμενοι (ait *Palladius*.) Et mox, Οἱ δὲ περὶ τοὺς πρᾶξις γίνονται· ἰσῶσιν ἐν αὐτὰς μετὰ τῆς ὥρας ἀπαρτίσαντες, ἐπιδόντες καὶ πρᾶξις ἀρεας, λαβάναι (σωθεῖς ἐλαίας, πρὸν βοῶν, τὰ ἀκρα ὅν Κρεῶν, καὶ λεπτοτάχαρα. Vid. *Pallad. Lausiac. hist. Gr. Meurs.* p. 92. De Piscibus autem, eorumque solum in festis usu: sic alibi in vit. *Candidæ. Αυτῆς* (inquit) ἐναίων μὴ καὶ ἐμφύλων εἰς ἀρεὰς ἀπὸ τοῦ πλὴν ἰχθύος, καὶ ἐλαίου, καὶ λαχάνων ἐλάμβανεν, καὶ ταῦτα ἐν ἑορτῇ μόνον. Τὸν δὲ ἄλλον ἀπαντα γένον διατελεῖσαι ὁμοεξουμπιστοῦ ἐστὶν. Egregius præ cæteris locus est, quem vide ap. *Pallad. hist.* p. 141. Quod ὅν ἐναίων meminit, eo innuit nomine Pisces omnes, quæis sanguis inest: à quibus jejunantes Græci in solidum abstinent. Isti Caloieri (ait *P. Bessonius*) Quadragesimarum

gesimarum suarum tempore piscibus sanguine præditis non vescuntur: itaque herbis, alioque huiusmodi modico apparatu uti necesse est, &c. Et mox, Ba (inquit) vivendi ratio non modo apud Caloieros locum obtinet, aut apud Sacerdotes, aliòve sacris initiatos in Græcanicâ Ecclesiâ; sed etiam apud plebem, quæ mortis etiam penâ propolitâ, Quadragesimæ ipsorum tempore Piscibus sanguine præditis, aut aliâ re pingui vesci nolit. Vid. P. Bellou. *Observat.* l. 1. c. 48. Et l. 2. c. 8. p. 197. Consule *Anastasium Casarea*, scil. Palestinæ Episcopum, ad fin. *Typic. Græcor. f. 918. 919.* qui de his agit pluribus, & ad Apostolicum illud, *Act. 15. 20.* refert. Vid. etiam circa *Ann. Dom. 630.* Concil. *Triburiens. c. 58.*

b De Ruthenis seu Moscovitis: qui cum jejunia persolvunt, nihil quod unquam visum sit visâ fungi, neque Pisces ipsos ederunt. Vid. *Joan. Fabrum De Religion. Moscovit. ad Ferdinand. Reg. Romanor. p. 179.* Theol. *Moscovit.*

c De Æthiopibus & Abassynis. Vid. quæ *Nicolaus Godignus De Abassyn. Rebus l. 1. c. 39. p. 123.* De Armenis. Vid. *Append. de Christianis in fin. Septemcastrensis x Bibliandr. f. 58. Tom. 3.*

d Cæterum Piscium esus ita Christiano relinquitur, ut hoc ei infirmitatis solacium, non luxuriæ pariat incendium. Vid. *Decretal. Part. 1. Distinct. 4. Cap. Denique.*

And indeed there is a maine difference betwixt other beasts and them: For fishes are by nature more wilde, and (as Naturalists observe) untameable: They live (as *Plutarch* rightly) in another world and element, no whit conversant with us, but most of all estranged from us: their bodies whilest they live, are most of all in bloud, life, and spirits unlike us: more undocible, and altogether unserviceable to us in any other use. As for their flesh, it hath little bloud and spirits, and therefore lesse warm'th and heat: It is more dissimilar, and differing from our nature, and therefore without the Art of Cookery lesse nourishing and pleasing to us. In a word, of all flesh it is least dainty and delicate, being waterish and flaccid, and therefore unpleasant in taste, lesse apt or able for nourishment: so that in our vulgar English wee doubt not to call it, *no flesh*; contradistinguishing it

αἰσθητὴν ἐν τῷ κόσμῳ
καὶ ἐν τῷ στοιχείῳ, &c.
*Plutarch. Sympo-
siac. lib. 8. Probl. 8.*
Non offerebantur
pisces in sacrificiis,
quia cum in aquis
vivunt, magis sunt
alieni ab homine
quàm alia anima-
lia, quæ vivunt in
aëre. *Antoninus
Sum. Theol. Part. 1.
Tit. 14. c. 5. sect. 2.*

* Hinc jejunanti-
bus olim Piscium
esui permissus : sic
circa Ann. Dom.
671. Concil. Tole-
tan. 4. In quibus
diebus (scil. Calend. Ianu. jejunio in idem propter Genium in iis superstitiones pluri-
mas) etiam præter Piscem & olus, sicut & in illis quadraginta diebus cæteris carnibus
abstinetur, & à quibusdam etiam nec vinum bibitur. Vid. Concil. Tolcan. 4. c. 3. Simili
ratione & avium esui olim Orientalibus nonnullis in jejunis frequentant : ut et Ep-
phan. constat. Euseb. l. 10. c. 23. quos scilicet eorum, cum piscibus pariter habita, &
æqualis ratio: Græcos tamen, qui nunc sunt, præsertim Calceos, ab avibus omnibus, fi-
cuti & piscibus abstinere, adeo testatur *Hellonius*, præcarum nomina apud eosdem prope-
modum ignota nunc dictum, aut indistincta habeantur.

And thus I hope you see this is no novell, or
new practice brought in and left here by the
Church of Rome : if wee have any thing from
them, it is the mitigation and allaying of it.
So that now wee have done with the second
Proposition : viz. That as the Baptist (by our Sa-
viours account) is said to have come neither ea-
ting nor drinking, though he did both: So Da-
niel's thus abstaining from flesh and wine, &c.
though hee did eat other meats for necessity of
nature, is in the Holy Ghosts esteeme reputed
a true, perfect, and religious fast : And this also
may satisfie the conceit of our late Novelists.
There is as *Jejunium natura*, A Fast of nature,
not to eat at all ; So, *Jejunium Ecclesia*, A Fast of
the Church, not to eat such or such meats. This
was Daniels fast : and such is ours now : we may
be no lesse bold upon it, then was he : seeing we
have the same Spirit of Truth to witnesse it to
us, who doth approve it in him. I Daniel was
mourning, &c. I ate no pleasant bread.

And

And so from the manner, wee come to the last thing; *The lasting Continuance and Duration of this Fast, vers. 2. (for three full weekes) and vers. 3. (till three whole weekes were fulfilled) namely, from the third (as S. Chrysostome notes) of the first month to the foure and twentieth.*

4
The continuance of this Fast.

S. Chrysost. Tom. 1.
Hom. 26. adu. Iudeos 2.

It is thus continued at this time, and twice thus repeated; to note out a twofold mysterie.

1. The establishing the Christian fast at this time.

2. (And by it) The abolishing the Jewish Paschever.

1. He thus continued his fast to shew the abolishing the Jewish Paschever. For three full weekes in the first moneth (Exod. 12.) plainly take in the Jewes great Feast: This began from the tenth (inclusively) to the foureteenth; and thence was farther continued to the one and twentieth.

Daniels fast (now) began before on the third, and ended after on the foure and twentieth. By these three full weekes thus fasted, shewing; that the Hebrewes Paschever (as Daniels seventy weekes) did but leade to, and end in, the death of the slaine Messias.

He the true Paschever, because not slaine for Himselfe, but for us, and for

Dan. 9. 26.

our sinnes. He the true Paschall Lambe, which (as Isaacs Ram, Gen. 22. 13.) should deliver us, and that by his owne death: whose blood sprinkled on the doore posts of their hearts by faith, should deliuer not the Jewes onely, but all mankinde: nor our bodies alone, but Soule and Body, from the Egyptian both darknesse, Plagues,

Gen. 22. 13.

and thraldome of *Hell*, *Sinne*, and *Satan*.

Psal. 137. 1.

2. But this, the *abolishing* of the *Jewish Passover* is not all; For this hee might well have done before. For, *Reason* would, that if they *feasted* and joyed for their deliverance out of *Egypt*, they should now (as they did *Psal. 137.*) *fast* for their thraldome in *Babylon*. And *Gods command* would, that if as the *Law* commanded, they were onely bound to observe the feast in *their owne land*; then not now in a *strangeland*. Thus the *Jewes* driven out of *Canaan*, and now dispersed amongst us, are invited with us to a solemne *Fast*; which because they will not observe, they have lost the joy of their feast *CHRIST*, and (as they now keepe it) * *The Lambe*, the substance of their *Passover*.

* Iudæi post verum illum agnum Paschalem in Arâ

Crucis ab iis immolatum, Terrâ Canaanitide, Templôque deturbati, Agno isto typico in Festivitate Paschatis à Mose præcepto, nusquam per orbem utuntur: Quin ejus in loco operosissimâ prolixâque admodum, et si inani, tamen ineptiarum plenissimâ pompâ à nuperis Rabbiniis confictâ, per duas integras noctes. Ritum celebrationis hujus Iudaicæ, in qua tamen Agnum ipsum prætermittunt. Vid. ap. Iean. Buxdorf. Synagog. Iudaicæ. c. 13. p. 326. 327, &c. p. 335. 336.

This then is not all. Two things therefore here in *Daniels fast*. 1. That, *at this time*; 2. That, *so long at this time*; are especially to be observed.

I

Chap. 9. 3.

First, That he did thus fast; upon the sight of the former *vision*: and therefore howsoever he did it before, yet *now* it is specially recorded; now it is onely mentioned; now it is twice repeated, to shew hee did it onely for this cause, (and wee to doe the like) for the death of the
slaine

slaine Messiah. Thus he plainly foretells, and by his example prescribeth this our *Christian Fast.*

Secondly, as he did it *at the time* of the feast: so hee then *continueth* this fast much *longer* than this Feast: hee began it the third, that is, full eight dayes before the feast; and ended it (if then he did) the foure and twentieth, that is, full three dayes after. Thereby (no doubt) to take in the very day of His death; of this most bloody crucifying the Prince, the *Messiah*: plainly teaching all, who mean to have no hand in His death, to shew thus much by their sorrow for His death.

Therefore (which is observable) it is not onely twice repeated; but with a great *Emphasis*: (שלושה שבועים ימים) *three full weekes*: and till three (עד מלאה שלושה שבועים ימים) *whole weeks* were fulfilled; to shew, that as his fast took in so much more time above the feast; so it was chiefly intended for a further end: *viz.* to take in the very *time of his death*, who being the true *Passover*, was therefore the true end and complement of that feast.

And this I take to be one Reason amongst many others, of the Primitive and first instituting and so long continuing this *Lenten Fast*. For as *Daniel*, because of the Moones so great variation, on which the feast depended, (that falling sometime higher, sometime lower) did therefore *lengthen* his Fast, the better to take in the very day of His Crosse & suffering: so was,
and

Hoc constat satis
 è sola Paschatis
 observandi ratio-
 ne, scilicet inter vicesi-
 mum secundum
 mensis Martii &
 Aprilis 25. inclusi.

Hoc enim diu-
 circulo Orientales Christiani Diei Paschatis observationem definierunt, ut apprimè ne-
 cessarium sit preparatorium illud jejunium Quadragesimale antè in Anni Caput
 excurrere. Vid. Græcor. *Καὶνία* αε. ad initium Evangelist. Græc.

and it is much more necessary for us *Christians*
 (not now any longer keeping the fourteenth
 day of the first moneth, with the *Jewes*) to keep
 our fast as long, nay now much longer for the
 same reason.

Chap. 9. 26.

And now we see even this, that *Daniel's fast*
 thus dipt in the *bloud of Iesus*, is that which ma-
 keth it so gracious, so lovely, so acceptable, as
 we see it is: that he fasted now *at this time* when
 he foresaw *CHRIST* should suffer: when the
Messiah was to be *slaine*; but *not for Him-*
selfe. No indeed, it was for *Daniel*; and all like
 him, of us, who can finde in our hearts to *mourne*
 for Him, whilest He suffers for us?

And sure, what great matter is this? Is it
 much, if we *weepe* whilest he *bleedes*? if we shed
 some few teares for Him, who shed so much
 bloud for us? *So much Bloud*, not to speake of
 Teares; In the *Cradle*: In the *Garden*: On the
Crosse: By *whipping*: by *scourging*: by *cruci-*
fying: by *nailing*: by *piercing*: From His *hands*:
 From His *feet*: From His *head*: From His *side*:
 From His *whole body*, of which no part was
whole, but so broken, till even His *heart bloud*
issued, and *powred* it selfe out like water. And all
 this so *willingly*; so *readily*; of His own *accord*;
 For us. *I lay downe my life*, saith Hee. What
 good nature can here hold in, and not shed
 teares

teares for Him? Surely *Daniel* cannot. The sight melts him to water; turns him to teares, his feast to fasting: he resolves now on nothing (all this time) but mourning.

And truly, what should he, or we doe else? What wife would not mourne for her *Bridegroom*? He is the *Bridegroom*. What friend or brother would not mourne for his friend? I have said (saith He, and speciall grace it is) you are my friends. What *Disciple*, servant, or follower, would not mourne for his Lord and Master? He are (saith he) my *Disciples*.

Who will not shed at least a teare for every one of these? Yet Hee, being all these in the highest kinde, is yet farre more then these: For Hee is our *Father*; And what *childe* will not mourne for his *Father*? He is both *Abraham's* *GOD*, and our *Father*. Before *Abraham* was (saith He) *I am*. Yea (saith *Daniel*) Hee is our *Prince*: even the *Prince*, the *Messiah*, *Chap. 9. 25, 26*. And what *subject* would not lament to see his *Prince* butchered and slaine before his eyes?

And truly for Him, so Good, so Great; yet suffering so shamefully, so painefully, so innocently, so undeservedly! though great cause to mourne for Him, with Him; Our *Prince*; The *Messiah*: Yet farre greater cause, (if greater may be) here and now, to mourne (in thus fasting) for our selves: Our owne sins. For in His being thus cut off, we may reade our very sentence, our owne doome, and death: All ours; yea in much more fearefull case, had not Hee beene ours.

* Sic & Die Paschæ, quo cōmunis & quasi publica jejuniij religio est, meritō deponimus osculum, quod cum omnibus faciamus. Tertul. De Orat. cap. ult.

* Inde mos iste hodiernus apud Æthiopas & Abassynos Christianos: quo, Mirum servantes silentium, nec inter se salutant, dūm sibi mutuō occurrunt in viā; sed mutorū instar, demissis oculis prætereunt. Nec vendunt, nec emunt, nec pecuniam tangunt. Id faciunt in odium Iudæ proditoris, qui Christum pacis osculo fraudulentè salutatum, argenteis triginta vendidit. Tantāq; adversus illum irā incendūtur, ut nemo ferē sit, qui composita ex scrutis Iudæ imaginē non rapet per viam: quod pueris præcipuē ludi magis, quā mōdi causa frequentissimum. Nullus n. puer domo egreditur, qui fune alligatum ad cingulum simulachrum Iudæ non ferat, &c. Vid. Nic. Godign. de Abassyn. Rebus. lib. 1. cap. 22. p. 139.

All, like to light most heavily on every one of us, had not He been *slaine for us*. In His death we may see the hideous, horrid foulness of our sins, which were able thus to fetch G o d from Heaven, and to *crucifie* Him here on earth.

If G o d so severely chastise His most *beloved Sonne*, what shall bee done to His *unworthy servants*? In His blood, as with most capitall red letters, not onely Gods *most infinite loving mercy* is recorded, thus even to give His Son for us; but also His *most severely revenging justice*, whilst he thus gave him to death, a bitter, cruell, and cursed death. If G o d so strictly punish His most obedient *Sonne*, onely *made sinne for us*; how shall he torment all *Rebellious sinners*?

There is no *Christian* but abhorres the memory of *Judas*, *Pilate*, the *Jewes* and *Pharisees*, that crucified *the Lord of Glory*. For this the *Jewes* are hatefull not onely to *Christians*, but even to the *Turkes*, and *Mahumetans* at this day. The ancient *Christians* using to salute one another with a * *kisse of Peace*, at their daily Prayers, did on *Good Friday*, the day of His Passion omit it, as detesting then the Hypocrisie and treachery of *Judas*, no way willing, though but in this to communicate with that wicked Traytor. * And some *Christians* there are at this day, who (at that time) will *neither buy nor sell, nor touch any money*, for the very same reason. Yea they revile

Pilate,

Pilate, abhorre the *Jewes*, they curse *Iudas* : their very *boyes and children hanging his picture at each of their girdles*, and running in multitudes about the streets, doe thus in the picture despirefully dragge him at their heeles, damning the cursed memory of that most abhorred Traytor. But the truth is, *Christian* religion bids us not to hate the men, but their sins ; not their persons, but their most heynous vices. And good reason : for not they so much as their finnes, their vices were they that *betrayed and crucified the Lord of light*. The hypocrisie and covetousnesse of *Iudas* : The obstinacy and stubbornnesse of the *Jewes* : The disobedience and blasphemy of the *Pharisees* : The cruelty and ambition of *Pilate*, and the rest, were they that cut off and slew that great *Prince, the Messiah*.

If therefore we abhor those most cruell murderers, that slew our SAVIOUR, we must then hate these vices : and if wee hate them truly and aright, wee will detest and hate them alike, wheresoever, in whomsoever we find them; even though we finde them in our owne selves: hate them here so much the more, by how much we love our selves, whom they will destroy: At least no way spare, but punish them : and if others for them, as indifferent Iudges, doe the same in our owne houses ; prevent it in our owne homes, our own consciences : with *Iob*, abhorre our own selves; and with *Daniel* by fasting and afflicting our soules, make our selves mourne for these and all other finnes.

G g 2

And

See the
a common
ble power
of Sin

And surely, if *Daniels fasts* bee thus dipt in our Blessed SAVIOUR'S blood, then are his *Prayers* no lesse: For those were but to sharpen these; to make him (and us) as more sensible of our wants, so more *hungry and thirsty* after the *righteousnesse* of GOD; more unwearied and earnestly importunate in his Devotions. The *Body* in want of its ordinary food, as it lesse clogs or hinders the *Divine Soule* in her ascent to Heaven; so doth the sense of such want in the body make the *Soules* desire and longing more earnest; whilest by the apprehension of her want in the one, she reflects upon her nakednesse in the other. The true reason, why fasting is both so necessary for, and so helpfull to all true and earnest Prayer. Surely *Daniel* even ordinarily (saith the Text) *kneeled downe, and prayed three times a day*; that is, with holy *David*, at *Evening, Morning, and Noone day*: Now, no doubt as his *Fasts*, so his *Prayers* were doubled: yet both *Fasts, Prayers, and Almes*, and all he now doth, all are referred to CHRIST'S death and merits. Wee (saith hee) *doe not present our supplications before thee for our owne righteousnesse, but for thy great mercies*, Chap. 9. 18. And againe, *Now therefore oh our God, heare the prayers of thy servant, and cause thy face to shine upon thy Sanctuary, &c.* למען ארני

Chap. 6. ver. 10.

Psal. 55. 17.

Chap. 9. 18.

Vers 17.

For the LORDS sake. Who this ארני is, is plaine by *David*: by *Daniel* himselfe: even by the *Iewes* and *Hebrewes* own witnessse: No other He, then the *Son of man* (Dan. 7. 13.) To whom

was

was given Dominion, and Glory, and a Kingdome, *Chapter 7. 13.*
that all people, and nations, and languages should
serve Him: His Dominion is an everlasting Domi- *14.*
nion, which shall not passe away, and His Kingdome
that which shall not be destroyed.

Thus wee see who this L O R D, and what *Chap. 9. 26.*
manner of Prince, the Messiah is: Who not slaine
for Himselfe, but for all others: All others that
pray to G O D, must (as Daniel) desire to bee
heard for His sake onely.

Though never so strict of life, never so holy,
so iust: yet (Daniel) claimes no right by any his
owne or others merit: No Mediatour but one:
onely his petition it is, to be heard *For the Lords*
sake.

Thus whilst he mournes for C H R I S T's
death, and his owne finnes, he unloads them all
on C H R I S T's shoulders: and whilst hee
beholds Our most Blessed S A V I O U R'S
Crosse, he layes more firme hold on His death
and all-deserving merits.

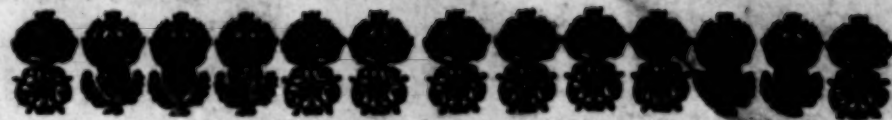
And should not wee doe the same, who pro-
fesse the same? Surely the *Primitive* Fathers
(whose Sonnes we are or ought to be) as they
did now double their devotions, and more ear-
nestly by their *Fasts* intend their *Prayers*; so did
they (as Daniel) performe them all in His
Name.

Whenthey *Prayed*, the conclusion of all was,
Through I E S U S C H R I S T our L O R D:
even, as Daniel here, *For the L O R D S*
sake.

When they offered their spirituall Sacrifices of *Prayers, Praises, or Almes*, they were offered all, not onely in *His House, the Church*; but more peculiarly at *His Altar, His Table*, as in remembrance of *His Death and blood*, giving them and us all true life and vertue. Their *Prayers* were as referred to *His Death and Merits* only; so all, at those very times, the times of *His very Suffering*. Thrice each day as *Daniel* did: At nine a clocke (their *third*) the entrance of *His Suffering*: At twelve a clocke (their *sixth*) the height of *His Suffering*: At three of the clocke (their *ninth*) the depth and consummation of *His Suffering*: As it were at every corner of *His Crosse*; at every dimension of *height, depth, or length*: As *Daniel* did *three times a Day*: Two of them (being at least the ordinary houres of Prayer for all nations, our *ninth, and third*) as indeed the *beginning and end* of *His most bloody Passion*: to shew, that *Daniel* and they did, and we all must, place the confidence of our *Prayers, Almes, and Fasts*; yea even all our best actions (if any good at all) in **C H R I S T** onely. For *through Him, wee (and they) both have an access by one Spirit* unto the *Father*. To *Him* therefore with the *Father, and the Holy Ghost*; Let us at these, and at all times give all honour, glory and praise, world without end.

Ephes. 2. 18.

F I N I S.



*Perlegi has Conciones, in quibus nihil reperio sana
fidei aut bonis moribus contrarium, quò minùs cum
utilitate publicà imprimantur.*

Tho. Weekes R. P. Episc.
Lond. Cap. Domest.



Errata.

SER. 1. pag. 9. lin. 19. food. read foot. p. 10 l. 20. if not only. r.
if not the only. p. 20 l. 4. Neubrigentius. r. Neubrigensis. p. 20 l. 10.
commanded spirits. r. damned spirits. SER. 2. pag. 44. Beibebibin.
r. Beib-elabim. p. 47 l. 1. Father of him. r. Father by him. p. 48. and
Church; r. and Churches. p. 59. Father of him. r. Father by him.
p. 60. Psal. 4. r. Psal. 40. SER. 3. pag. 71. מעד חסד, &c. r. מע-
ד חסד, &c. p. 86. filled by meditation. r. fired by meditation.
SER. 4. pag. 107. סומטס r. סומטס. p. 109. succeeded them. r. suc-
ceed them. p. 113. סדר r. סדר p. 114. מנסה r. מנסה p. 124. e-
verlasting prayers of. r. everlasting praises of. p. 129. implying. r.
implying. p. 134. in marg. Bubuli. r. Bubulci. SER. 5. pag. 170. l.
19. dele. under. SER. 6. p. 213. in marg. בשר r. בשר p. 215. in
marg. רמה r. רמה p. 215. in marg. τὸ Απισόλυ. r. τὸ Απλν. p. 226.
Fishes also, that hath. r. Fishes also, that have.